



BV 2060 .T5 1906
Titus, Charles B. b. 1863.
The greatest work in the
world

Compliments of the author

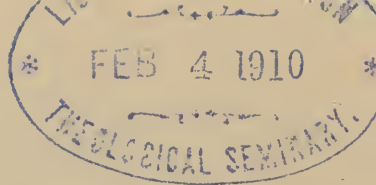
Xmas, '09.

Copyright, 1906, by C. B. Titus

NOTICE.

The two volumes of this work having been issued at different times and places, the chapters are in non-consecutive order. The reader, therefore, must be guided by the Table of Contents through this "tentative edition."





The Greatest Work in the World ;

—OR—

The Mission of Christ's Disciples

BY

CHARLES B. TITUS,

FOR SEVEN YEARS A MISSIONARY IN CHINA

Appointed by the Foreign Christian Missionary
Society

JESUS SAYS :

The Son of man is come to seek and to save that which was lost.—Luke 19:10.

As my Father hath sent me, so send I you.—John 20:21.

The Comforter, which is the Holy Spirit, I will send unto you from the Father. He will guide you.—John 15:26.

Go ye therefore and make disciples of all the nations.—Matt. 28:19.

Father, I pray also for them which shall believe on me through their word, that they all may be one in us, that the world may believe that thou hast sent me.—John 17:20, 21.

CONTENTS

Preface : "The Greatest Work" defined.

PART I

How God Has Spoken to Man; Or, How, Through Whom and to Whom, His Word Was Given.

Chapter 1. Introduction. God spoke to man and left not Himself without witness.

“ 2. Men ignore God, become corrupt, and are destroyed. Righteous Noah and family saved. The earth re-peopled.

“ 3. Men worship the creature more than the Creator. All nations that forget God perish. God's chosen people spared upon repentance.

“ 4. The three classes—God-fearing, God-disobeying and God-forgetting.

“ 5. God has spoken to the heathen:
In the old dispensation, through the prophets,
In the new dispensation, by His Son.

PART II

How God Has Not Spoken to Man; Or, a Rebuttal of the Claims of Natural Theology.

Chapter 1. The Source of Natural Theology.

“ 2. The Fruit of Evolution.

CONTENTS. (Continued)

- Chapter 3. Was Socrates a Christian before Christ?
“ 4. Was Confucius as much inspired as Moses?
“ 5. Does Nature Reveal God?
“ 6. The Gentiles also may be saved. Rom. 2:14, 15.

PART III

*How God's Word is Now Made Manifest Through Preaching; Or,
the World-Field Mission of Witnesses for Christ.*

- Chapter 1. The Greatest Reason for Preaching the Gospel to
the Heathen.
“ 2. A Man of Ethiopia.—Acts 8:26-40.
“ 3. The Gift of the Holy Spirit.
“ 4. The Pro and Con of “Heathen Missions.”

Appendix: Some Friendly Criticisms Considered.

- Chapter 1. By a Professor of Bible.
“ 2. By a Unitarian.
“ 3. By an ex-missionary.
“ 4. The one god some Greeks thought out.
-

For full book, as per Table of Contents, write the author
at ~~Harper, Kansas.~~

*Chow Hsien via Wuhan,
China.*

PREFACE

What is the greatest work in the world? To believe on Him whom God sent (John 6:29), and to observe all things whatsoever He has commanded (Matt. 28:20).

What is Jesus' greatest command to His disciples? To preach the gospel to every person in the world (Mark 16:15), and make disciples of all nations (Matt. 28:19).

What, therefore, is the greatest mission, and who are the greatest missionaries in the world? The world-field mission (Acts 1:8; Luke 24:47,48), of the witnesses for Christ (Matt. 16:19; Acts 4:20; 8:4; 22:15; 26:16-18; II Cor. 5:20; II Tim. 2:2).

What was Jesus' greatest purpose in coming into the world? To seek and to save that which was lost (Luke 19:10).

What was the greatest cause assigned for man's lost condition? Sin, or yielding to the temptation of Satan (Matt. 1:21; Acts 13:38), for the wages of sin is death (Rom. 6:23).

What is the greatest power of Satan? The power of death (Heb. 2:14).

The fear of death keeps men in what greatest bondage? The bondage to Satan (Heb. 2:15).

In whom had God purposed the greatest salvation for lost man, before the world began? In our Savior Jesus Christ, who hath abolished death and brought life and immortality to light through the gospel (II Tim. 1:10).

Why is Jesus the greatest authority on the question of man's salvation? Because God hath appointed Him to judge the world according to His gospel (Acts 17:31; Rom. 2:16).

Who was the greatest preacher to the Gentiles commissioned by Jesus? Paul (Acts 26:16-18; Gal. 2:2).

What are Paul's greatest declarations as to who are lost? All have sinned (both Jews and Gentiles) and come short of the glory of God (Rom. 3:9, 23). The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe (Gal. 3:22). God hath concluded

them all in unbelief that he might have mercy upon all (Rom. 11:32).

What is the greatest power of God for the salvation of any, or all the lost, whether Jew or Gentile, civilized or heathen? The gospel of His Son Jesus Christ (Rom. 1:16).

In obedience to Christ's command, what then is the greatest reason for preaching the gospel to the heathen? Because they are lost—lost from the only name under heaven given among men whereby we must be saved (Acts 4:12).

Why is hearing the gospel a condition of greatest necessity in God's plan of salvation? "For how shall they believe in Him of whom they have not heard?"—Rom. 10:14.

Why is failure to preach the gospel to the heathen the greatest sin of omission with which Christians are chargeable before the bar of God? "For how shall they hear without a preacher?"—Rom. 10:14.

Why is the use of God-given talents ("as God hath prospered") for all purposes other than sending preachers of the gospel to the heathen the greatest sin committed by Christ's disciples today? "For how shall they preach except they be sent?"—Rom. 10:15.

What is God's greatest gift to the lost world? His Son, to be their Savior (John 3:16).

What is the Son's greatest gift to the saved world? The Holy Spirit, to be their Comforter (Acts 2:38).

What is the Holy Spirit's greatest weapon in the Christian's armor? The sword of the Spirit, which is the word of God (Eph. 6:17).

What, then, is the greatest office of the Holy Spirit when sent by Christ to abide in His disciples? To convict the world (of Jews and Gentiles, civilized and heathen—all worldly-minded) of sin, of righteousness, of judgment (John 16:8-11).

Which class comprises the greatest number to be thus convicted of sin? The heathen Gentiles, for all are breaking the very first commandment of Jehovah, namely, "Thou shalt have no other Gods before me" (Ex. 20:3); hence are not saved, neither indeed can be except through faith in Christ, the Son, in whom God is now reconciling the world unto himself (Rev. 14:12; II Cor. 5:19).

Why are the heathen Gentiles in the greatest peril? Because in darkness and the power of Satan (Acts 26:18).

Why is the word of God the greatest weapon in the conversion of sinners? Because it is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart (Heb. 4:12). Of His own will begat he us with the word of truth (James 1:18). In Christ Jesus I have begotten you through the gospel (I Cor. 4:15).

What are some of the greatest inventions man has sought out (Eccl. 7:29) to prove that the heathen will be saved as they are? (1) Want of opportunity to hear and believe. (2) Ignorance. (3) Sufficient truth in their own religions. (4) Living up to the light God has given them through nature. (5) "All men after all worship the one God."

What is the greatest reason for suspicioning the validity of all these inventions? Because all are of man, human—of the earth, earthy (I Cor. 15:48; John 3:31).

Shall we ask then, as a final greatest question, Whence cometh the light of truth? Every good and every perfect gift is from above and cometh down from the Father of lights (James 1:17). A man can receive nothing except it be given him from heaven (John 3:27). If any of you lack wisdom, let him ask of God who giveth to all men liberally and upbraideth not. But let him ask in faith, nothing wavering (James 1:5, 6). God's word is truth (John 17:17). The Word was made flesh and dwelt among us (John 1:14) and Jesus says: *I am the truth.*—John 14:16.



INTRODUCTION

This work was written in a foreign field by a missionary worker. It is an argument to show that God can be made known to men only through Christ.

Nature supplements the teaching of revelation, and the Christian student can continually learn of God through his handiwork. But nature has no distinct message to the soul of man; and until her silence is broken by the manifestation of a life above and beyond her, she is essentially voiceless. The soul of man cries out for God, but it is a task beyond reason out of the longings of the soul to construct God. Even if it were possible, He would remain an abstraction, unreal and intangible. The normal soul cries out for God, the living God, who takes us into companionship, who makes us know that he is touched with the feeling of our infirmities, who—as far as we can bear it—communes with us, and vitalizes us with his own life.

Nothing short of this will regenerate our race. Men may fashion wise philosophies; they may make the highest possible deductions from nature and the soul of man, but they will fall immeasurably short of what humanity demands. There must come a message from “the other side.” And that message has come in Jesus; it comes no other where. When one verily accepts him there comes the growing consciousness that in Him every need of the soul is met. He is his own best evidence. And truly no man cometh to the Father but by Him. In every sense the saving of the world depends upon the acceptance of this truth.

Blessed are they who press it to the hearts of men.

Since the author of this work was a worthy student and graduate of Hiram College, we have followed his brave and useful work in a foreign land with an especial interest. We trust that this book, which is born of a burden upon his heart, may prove a means of increasing his usefulness and power.

E. B. WAKEFIELD,
Professor of Christian Evidences

Hiram College, Ohio.

PART II

How God Has Not Spoken to Man ; Or, A Rebuttal of the Claims of Natural Theology

CHAPTER I

The Source of Natural Theology

When, in 1812, the youthful Alexander Campbell resolved to preach and practice the gospel, as taught by Jesus the Christ and His Apostles, immediately the clergy of all denominations, and even infidel speakers of note, felt called upon to oppose him ; and later, in 1842, when he founded a College upon the Bible, those in charge of theological schools everywhere began to cast hostile and pharisaical glances at him. The first attacking party rallied to the defense of their man-made creeds ; the second treated with self-righteous scorn the thought that their voluminous works on theology in many departments of this science so-called had no other foundation than the ideas of learned pagans who flourished before the dawn of Christianity. It is needless to state how ingloriously the first party were beaten back. Everywhere human creeds are crumbling today. The other party, the rationalistic Gibeonites still dwell in the land, rightfully the promised land of the children of God, because of a league made by cunning and deception on their part.

Let us, then, direct our attention more particularly to this latter part—the theologians. Quoting from the Encyclopedia Britannica, we learn that “the word theology” comes from a heathen source—from the Greek classics. It occurs in the Republic of Plato and the Metaphysics of Aristotle. The extension given to the signification of the term theology was for a very lengthened period almost universally restricted to the knowledge derivable from the Scriptures, the systematic exhibition of revealed truth, the science of Christian faith and life. Later, however, there was the rise and development of a theology not based on revelation—the rise and development of what is called natural theology.

We note, then, first, that natural theology is not based on revelation, on revealed truth, or derived from the Scriptures. Certainly, then it can be no part of the gospel which is the power of God unto salvation, and therefore it is no essential part of the Christian's armor, the sword of the Spirit. But let us expose it more fully to the light. The Biblical Theological and Ecclesiastical Cyclopaedia by McClintock & Strong, under the head of Natural Theology, says: "Since the time of Paley (1743-1805), whose name is best known of all those who have entered this field, writers in large numbers have appeared who have written treatises professedly on this subject, or have treated it indirectly in connection with scientific discussions. Some of the ablest arguments have been made in this way, and of late years great additions have been made, directly and indirectly to such writings. See literature Xenophon's *Memorabilia*; Plato's *Laws*, Book X; Cicero's *De Natura Deorum*, etc."

We may now inquire, Whence did William Paley get his ideas on Natural Theology? Mackintosh's *Progress of Ethical Philosophy* says: "It cannot be denied that Paley was sometimes a lax moralist." Lippincott's *Pronouncing Biographical Dictionary* says: "We do not attach any very great importance to the charge of stupendous plagiarism brought against Paley for what he has borrowd from Dr. Nieuwentyt. Macaulay well remarks in an article on Ranke's *History of the Popes*, that the reasoning by which Socrates, in Xenophon's hearing, confuted the little Atheist Aristodemus, is exactly the reasoning of Paley's natural theology. If, then, Paley's line of argument is exactly like that of Socrates and also the same as that employed by Dr. Nieuwentyt, it is at least possible that Dr. Nieuwentyt may have derived some of his ideas and arguments, if not his particular illustrations, from Socrates. The chief merit of Paley, who does not appear to have made any special pretention to originality as respects the individual ideas or illustrations of his subject, consists in the admirable skill and ability with which he combines and presents the whole argument.

Reader, does it not begin to look as though the pagan Greeks furnished the basis of Natural Theology? Let us quote again from the *Encyclopedia Britannica*: "The appearance of Natural Theology as a distinct science may be dated from the publication

of Raymond de Sebonde's *Theologia Naturalis* in 1436, although portions of it had been admirably presented by ancient philosophers, e. g., Socrates, Plato, Aristotle and Cicero. It flourished with extraordinary vigor in the latter half of the seventeenth and throughout the eighteenth century."

"Raymond de Sebonde was a Spanish physician and taught theology in the university of Toulouse during the earlier part of the fifteenth century. His work was perhaps the first in which, proceeding on the principle that God has given us two books, the book of nature and the book of Scripture, confined itself to the interpretation of the former, merely indicating the mutual relations of natural and revealed religion. McClintock & Strong say of him: "He wrote besides several manuscript works, *Theologia Naturalis*, in which he sets forth the doctrine of Aquinas."

Now, as Thomas Aquinas lived in the thirteenth century, we are slowly but surely threading our way back to the pagan Greeks as the source of Natural Theology. Quoting again from McClintock & Strong, "Thomas Aquinas, the most conspicuous of the theological philosophers of the Middle Age, was born at Aquino, in the kingdom of Naples, in 1224 or 1226, of a noble family. The scholastic philosophy reached its culmination in Aquinas. He rendered real service to the Aristotelian philosophy by the pains he took to effect a translation of the works in which it was contained, and by his commentaries on them. He was a Realist, inasmuch as he maintained that the ideas of things, after the pattern of which the world was made, pre-existed eternally in the divine mind (although not independent of God) and regarded them as the proper objects of knowledge, and as the forms which determine the nature and properties of all things. This system he endeavored to place on a firmer basis by extending the theory of thought expounded by Aristotle, to which he superadded some ideas of the system of Plato and of the Alexandrians. With this is connected his explanation of the conceptions of matter and force as elements of compound substances, as also his explanation of the principle of individuation. The rational soul, the nature of which he discusses after Aristotle's system, is the substantial form of man, immaterial and indestructible. Philosophy consists, according to him, in

science searching for truth with the instrument of human reason, but he maintains necessary for salvation of man that Divine revelation should disclose to him certain things transcending the grasp of human reason.

Having now traced Natural Theology back to the Greeks as the originators, there remains the pertinent and too-long overlooked question, After all the Greek manuscripts have been examined, do they teach, or even think of teaching, all the Christian thought and content afterwards put into their words and called Natural Theology?

From the Nicomachean Ethics of Aristotle, Book X, chapter 8, we read: "Our conception of the gods is that they are pre-eminently happy and fortunate. But what kind of actions do we properly attribute to them? Are they just actions? But it would make the gods ridiculous to suppose that they form contracts, restore deposits, and so on. Are they the courageous actions? Do the Gods endure dangers and alarms for the sake of honor? Or liberal actions? But to whom should they give money? It would be absurd to suppose that they have a currency or anything of the kind. Again, What will be the nature of their temperate actions? Surely, to praise the gods for temperance is to degrade them; they are exempt from low desires. We may go through the whole category of virtues, and it will appear that whatever relates to moral action, is petty and unworthy of the gods."

Friends, shall we reject the creeds written by men of our own time, and accept and teach students who contemplate going forth to preach the gospel of Christ such pagan ideas as Aristotle expresses of the gods, as one of the two books God has given us—the book of nature?

But before forming our final judgment, let us hear what Plato has to say. Perhaps he will do better than his pupil, Aristotle. From Plato's Laws, Book X, we read: "How would you prove the existence of the gods? asks Athenian. And the answer is, In the first place, the earth and the sun and the stars and the universe, and the fair order of the seasons, and the division of them into years and months, furnish proof of their existence; and also there is the fact that all Hellenes and barbarians believe in them." Cicero in "De Natura Deorum" third

book, says: "I believe in the gods," says Cotta, the Pontifex Maximus, "on the authority and tradition of our ancestors; but if we reason, I shall reason against their existence." "Of course, I believe in divination as I have always been taught to do. But who knows whence it comes as to the voice of the Fauns, I never heard it; and I do not know what a Faun is. You say that the regular course of nature proves the existence of some ordering power. But what more regular than a tertian or quartan fever? The world subsists by the power of nature."

"Like the soul which carries us about every way, this soul of the sun, which is therefore better than the sun, whether taking the sun about in a chariot to give light to men, or acting from without or in whatever way, ought by every man to be deemed a god. And of the stars, too, and of the moon, and of the years and months and seasons, must we not say in like manner, that since a soul or souls having every sort of excellence are the causes of all of them, those souls are gods, whether they are living beings and reside in bodies and in this way order the whole heaven, or whatever be the place and mode of their existence: and will any one who admits all this venture to deny that all things are full of gods?"

Over six centuries after this, Paul met the students of the works of this same Plato and this same Aristotle and this same Socrates on Mars Hill and said to them: "Ye men of Athens, in all things I perceive that ye are too superstitious. For as I passed along, and observed the objects of your devotion, I found also an altar with this inscription, 'To an unknown God.' What therefore ye worship in ignorance, this set I forth unto you. The God that made the world and all things therein, he being Lord of heaven and earth, dwelleth not in temples made with hands; neither is he served by men's hands, as though he needed anything, seeing he himself giveth to all life and breath and all things; and he made of one every nation of men for to dwell on all the face of the earth, having determined their appointed seasons and the bounds of their habitation; that they should seek God, if happily they might feel after him and find him, though he is not far from each one of us: for in him we live and move and have our being, as certain even of your own poets have said—'For we are also his offspring.' Being then the

offspring of God, we ought not to think that the godhead is like unto gold or silver or stone, graven by art and device of men. The times of this ignorance, therefore, God overlooked, but now commandeth men that they should all everywhere repent: inasmuch as he hath appointed a day, in the which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men in that he hath raised him from the dead."

Note that these men to whom Paul thus preached had the writings of Plato and Socrates and Aristotle. Yet Paul, commissioned by the Lord Jesus Christ to go unto the Gentiles, to turn them from darkness to light, and from the power of Satan unto God, calls upon these very disciples of Socrates, these men of Athens, to repent. And who will say but that Paul was right and that these men of Athens were wrong. And so are the men of today wrong who teach the natural theology of those pagan Greeks as the second book given to us by God. And in the name of God's Son, whom Paul served, we call upon them to repent—to repent before it is everlastingly too late.

But may we not be mistaken in stating that the theological professors and their text-books today teach these pagan proofs of the existence of the gods as Natural Theology? Let us see. Samuel Harris, D. D. LL. D., sometime Professor of Systematic Theology in the Theological Department of Yale College, says in his work on Theism, "Nature is the seeming obstacle, impact on which strikes out all aglow the hitherto hidden spark of reason and kindles the divine light within the man, which at once reveals his reason to himself, reveals nature to his reason, and discloses both in the natural and the moral systems, the steps up to God."—Page 385.

Here we have Natural Theology in a nutshell, and well might we heed Paul's advice to the Corinthians, "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ (2:8.) Where did Professor Harris get his ideas? Hear him again, page 1, "The knowledge of God begins in experience"; and on page 153, he says: "When we grasp the fact that in intuition we have positive knowledge of self and external being and of universal

principles of reason, we necessarily come to the Platonic position that the necessary forms of thought are the forms of things," we grasp in its true significance the principle which has given to Platonism its perennial life, that the truths of reason are at once the laws of thought and the archetypal forms of all existence. Again he says: "We may well agree with Aristotle that they who forsake the nature of things or self-evident principles, will not find any surer basis on which to build."—ibid p. 122. Again he says: "The truths of reason have to us objective reality as principles and laws of things, because they are, as already set forth, constituent elements of rationality eternal in the absolute and supreme Reason. This accords with the Platonic philosophy, modified as it necessarily must be by Christian Theism."—ibid p. 182.

Think of it, reader, the philosophy of Plato, a polytheist, who lived 600 years before Christ, modified of necessity by the Christian Theism of Dr. Harris, is the refined theology that students once received at Yale College.

Again, Prof. Harris says, p. 183, "Plato recognizes the principle of reason as the remembrance of what the soul saw in some former state of existence when in company with God—Phaedrus 249." "So in speaking of Anaxagoras, Aristotle said that 'the men who first announced that Reason was the cause of the world and of all orderly arrangement in nature no less than in living bodies, appeared like a man in his sober senses in comparison with those who before had been speaking at random and in the dark (ibid p. 184).' The doctrine that law is the Reason and is not the creation of will is as old in philosophy as Plato and Aristotle, who, however they differed in other respects, agree in recognizing the supremacy of reason and the dependence of moral distinctions on it. In the Euthyphro, Socrates says that a quality or act 'is loved by the gods because it is holy, it is not holy because it is loved by the Gods (ibid p. 196).' 'The only philosophy consistent alike with reason, with theism and with Christianity is that of Augustine, following Plato which recognizes truth and law as eternal in God, the supreme and absolute reason (ibid p. 197).' "

It may be, I may add in passing, that the only philosophy consistent with reason, theism and Christianity is that of Au-

gustine, following Plato, since Augustine never dreamed of Dr. Harris' Theism, nor Plato of either theism, Augustine or Christianity.

In an address delivered by J. A. Garfield before the literary societies of Hiram College, June, 1867, he says: "The Christian minister's principal text-book is a divine and perfect revelation. There is no department of his duties in which he does not need the fullest and the latest knowledge. He is pledged to the defense of revelation and religion; but it will not avail him to be able to answer the objections of Hume and Voltaire. The arguments of Paley were not written to answer the skepticisms of today. His *Natural Theology* is now less valuable than Hugh Miller's *Footprints of the Creator*, or Guyot's lectures on 'Earth and Man.'"

Note by J. W. McGarvey: "On the point of universal inspiration, I maintain that there have been men in ages and of all races especially endowed with spiritual vision, so that they have discerned the truth." (He specifies Socrates, Plato, Robertson, Martineau and Phillips Brooks, saying of the latter three that they have been prophets in their own day.)

This is no improvement on his first utterance respecting universal inspiration; for one of these inspired men, Socrates, offered a chicken cock to Esculapius in his dying hour; Robertson's teaching bordered closely on rationalism; Martineau was a Unitarian; and Phillips Brooks was a sprinkler of babies. A pretty kettle of fish to be held up as inspired prophets! And then, these men represent only two races of men; where are the inspired men of the Hottentots, the Patagonians, the Fiji Islanders, and the other races?

In the *Memoirs of A. Campbell*, vol. 2, p. 229, it is recorded: "He had received, in July, 1826, a letter from a young man who had been a Methodist, but failing to realize after a long travail, the spiritual change he had been taught to expect, became at length doubtful as to the truth of revealed religion. This letter Mr. Campbell published, and went on in a series of admirable replication designed for the benefit of skeptics in general to meet and remove the supposed obstacles to belief suggested by his correspondent. Mr. Campbell had long been convinced that in schools of theology of every kind, the Bible had been syste-

matically deprived of its true glory and authority, and human reason under the guise of natural theology substituted in its place. The popular notion that nature revealed the idea of God, he thought originated in men's beginning to reason with the idea already in their minds, and finally imagining that they had acquired it by reasoning. All that the Book of Nature teaches is that every animal and vegetable is dependent on its own kind for its production. The whole volume does not afford a model or archetype for an idea of any animal or plant being dependent on any other of a different nature and kind for its production. You leap over the distance from earth to heaven in your reasoning; or rather you fledge yourself with the wings of faith and find in the Bible the idea of all things being dependent on a Being unlike any other, who produces no being like himself, contrary to your analogy from the Book of Nature, and who produces all beings both unlike himself and one another. You flew so nimbly and so easily over this mighty gulf that you were not conscious that you had got out of the region of earth-born ideas altogether, and were farther than all space from the volume of Nature which you sat down to read. . . . All the deaf and dumb who have been made to hear and speak, or who have been taught to communicate their ideas, have uniformly and universally declared that an idea of a God, or anything under that name, never entered their minds. This is decisive proof that the knowledge of God enters the human mind by the ear, or by communication, verbal or written. Finally, I contend that no man, by all senses and powers of reason which he possesses, with all the data before him which the material universe affords, can originate or beget in his own mind, the idea of a God in the true sense of that word. But as soon as the idea of Deity is suggested to the mind, everything within us and without us, attests, bears testimony to and demonstrates the existence and attributes of such a Being."

CHAPTER II

Was Socrates a Christian Before Christ?

(Socrates' divine monitor was the Spirit of Christ speaking to his soul.—Biblical World.)

A book entitled "The Gospel in Pagan Religions," written after the World's Congress of Religions at Chicago, says: "Paul declared the unknown God whom the Athenians ignorantly worshipped to be the true God."—p. 72, 73; (see also *Ten Great Religions*, p. 10, 11.)

But let us examine this text (Acts 17:23) more closely, and the context less superficially. It is a remarkable coincidence that Paul here repeats, "Whom therefore ye ignorantly worship, him declare I unto you," the same idea our Lord expressed to the Samaritan woman, "Ye worship ye know not what; we know whom we worship, for salvation is of the Jews." Now the Samaritans taught their people the Mosaic ritual, had a rival temple on Mount Gerizim, claimed descent from the patriarchs and a share in the promises; in fact, had adopted the Pentateuch and the books of Joshua and Judges as their sacred books, and expected the Messiah. If, then, it could be said of any people other than the Jews that they worshipped the true God, we would naturally expect this to be said of the Samaritans; but Jesus himself declares unto them, "Ye worship ye know not what."

On the other hand, all true Greeks had worshipful regard for the twelve great gods of the Olympic pantheon, the three graces, the nine muses, the three fates, the furies, and an endless variety of nymphs, the local and lesser deities of sea and forest, fountain and stream. They loved their favorite gods with all the fervor bestowed on earthly friends. If, then, it could be said of any people, Gentiles in the flesh, that they knew not God but did service unto them which by nature are not gods, that people were the Greeks, but the writer mentioned above asserts that "their worship was the real worship of the true God, though they were ignorant of His name."

Paul begins his address by challenging his audience with two serious charges—superstition and ignorance. Rev. Ernst Faber, in writing "A Guide to our Mission Work in Asia", says: "They were superstitious because their religious service was not

to God (theos), but to the demons (daimonion). Compare I Cor. 10:20, where Paul says, "The things which the Gentiles sacrifice, they sacrifice to devils and not to God." Though the word demon has in Greek not always a bad meaning, it is never used in a good sense in the New Testament. Fearing the demons was certainly nothing but superstition in the eyes of both Paul and the writer of the Acts. And from my own observation, I may add that worship in China seems to be prompted more by fear of devils than by the soul's love of devotion. Superstition indicates false religious practice; ignorance signifies absence of higher religious truth. One is as culpable as the other. Religious ignorance (agnoia, agnosticism) is as much the root as the fruit of superstition. It is sin, for it is chronic estrangement from God, who is hidden even from the higher mental faculties.

As to their worshipping in ignorance, Paul in effect says: "As I passed along your streets, I beheld an altar with the inscription, 'to an unknown god'. You are certainly not wanting in known objects of devotion, but to have this unknown one is indeed worshipping in ignorance. By its very inscription you confess that you do not know who or where or what it is. Now there is a God, unknown to you, whom I wish to declare. He is Lord of heaven and earth; He made all things, and He gives us life and breath. He made of one blood all nations of men, and you and I are thus His offspring. Alas you do not know Him! If you did, you would not think He is like a piece of gold or silver or stone graven by man, nor would your hands try to make temples for His indwelling. You would know that He needs nothing from you, but that you need everything from Him. The times of your ignorance he has overlooked, but now commandeth men everywhere to repent. For He has appointed a day in which he will judge the world in righteousness by his Son Jesus, whom he raised from the dead." But Paul got no farther. Unlike the Samaritan woman, these learned men mocked, or, anxious to get away, politely said, "We will hear you again."

Whom Therefore Ye Ignorantly Worship. Religious worship is here seen to be of two kinds: (1) the true; (2) the false. The former we know is the worship of God in spirit and in truth; the latter, then, must be any departure therefrom. The source

of all true worship is the revelation of God's will to man; the temptation of Satan is the starting-point of all the false. Man changed the truth of God into a lie, but back of man was Satan, the father of liars. True worshippers conform to God's will in acts of devotion as well as of service; the false worship they know not what. True religion is from above, and cometh down from the Father of lights, with whom is no variableness neither shadow of turning. False religions are man's counterfeits of the true. That which is true came first; after this, the counterfeit of the true, "gods of the foreigner."—Josh. 24:14, 15. God made man upright, but he has sought out many inventions.

The writer of *Ten Great Religions* asserts that "all the religions of the earth are providential, and all tend to benefit mankind," (p. 6); that "each one is a step in the religious progress of the races, and a schoomaster to bring men to Christ," (p. 3); and again, that "Greek science and Greek philosophy were a preparation for Christianity" (p. 490.) But Rev. D. Z. Sheffield, for many years a missionary in China, testifies that "other religions have nothing to add to Christianity. Christianity is not indebted to Pantheism for its doctrine of the Divine immanence, but has taught this doctrine from the beginning, safeguarding the related truth of the personality of God by teaching also His transcendence above the universe of His creation. Neither is Christianity indebted to polytheism for the doctrine of the nearness of God to His creatures and His desire to come into a living fellowship with them. This doctrine is the very heart of the Christian system, and the end of the Divine activity is to make this truth real in every human heart. Polytheism, so far from creating these religious cravings, has given to them only a distorted and deranged ministry. The Confucian scholar in accepting Christianity leaves behind him the worship of nature, of ancestors, of sages, in which he has been trained, and turns with a new heart to offer an undivided worship to the Author of nature, the Giver of life, and the Director of life's destinies."—(*Chinese Recorder*, March, 1903.)

"Paul showed himself able and willing at other places," says Rev. Ernst Faber, "to acknowledge what is good among heathen, but in addressing the Athenian philosophers, he did not even allude to any excellence on their part, much less take the similari-

ties between them as his basis. He did not enter into any providential preparation of the Greek nation for the gospel, though he might have done so. The sublime truth of their metaphysics in the teachings of Socrates and writings of Plato, the logical exactness of Aristotle and his schools, the mathematical acumen of Euclid and Pythagoras, the inimitable beauty of their fine arts—all these and many others could have been said in favor of and to please the audience. Paul, however, remained strictly on religious ground, and his line of argumentation was as direct and striking as possible. He ignored altogether Epicureans and Stoics and spoke to men, to men that showed religious wants.” —“Paul in Europe.”

To understand more clearly the position of the Greeks in the heathen world, let us divide the counterfeit religions into two classes:

1. Those perversions of the true invented by the prodigals who purposely strayed, yet knew the way back,—see Mohammedanism. Mohammed derived his knowledge of God from Jewish and Christian sources, but the conception of the character of God is seriously mutilated in his teachings.

2. The religions of those who failing to find their way back, became lost, and so continued the counterfeit worship to which they were accustomed, adding from time to time whatever their fears or caprices prompted or their conquerors compelled. In this way, have arisen all the so-called natural or ethnic religions. Though lost, these people still inherited the knowledge from and about God in their folk-lore, customs and literature, but which each year became more obscure and corrupted by admixtures of their own. Some of their philosophers, like Socrates, groping in the dark mass of this accumulated rubbish, find now and then some of these empty word fragments of truth, but they are utterly unable to trace them back to their source or refill them with their original content and power.

It might be profitable just here to devote a little time to the famous philosopher, Socrates, inasmuch as he has been so misrepresented by his present-day rationalistic admirers. It may also lead to the correction of many sentimental effusions put forth in books on Comparative Religion, Natural Theology, The Light of Asia, and other kindred works.

There are two ways of determining the meaning of Socrates; one is to take his words at their value when expressed, and the other as interpreted in the lives and writings of his disciples. Using both of these methods, that Socrates' theogony is Polytheistic and not monotheistic, is seen:

1. From his words in prayer. He closes a discourse with Phaedrus at the fountain of the nymphs as follows: "Ought we not to go after we have prayed to the gods? O beloved Pan! and all ye other gods of this place! grant me to become beautiful in the inner man, and that whatever outward things I have, may be at peace with those within. May I deem the wise man rich, and may I have such a portion of gold as none but a prudent man can either bear or employ. Do we need anything else, Phaedrus? For myself, I have prayed enough."

Here Socrates prays to many gods (see also *Phaedo*, 153.) And if it is true that as a man prays so he believes, then that to which he prays may fairly be taken as the object of his faith. Passing by "all his other gods" for the moment, let us inquire, Who is this god Pan to whom he prays? McClintock & Strong's *Encyclopedia* says:

"Pan is the name of the chief god of pastures, forests and flocks among the ancient Greeks. The later rationalizing mythologists, misconceiving the meaning of the name, which they confounded with 'the whole' or 'the universe,' represented him as a personification of the universe, but there is absolutely nothing in the myth to warrant such a notion. He was a son of *Hermes* (*Mercury*) by the daughter of *Dryops*. He is represented with horns and goat's beard and crooked nose, pointed ears and tail and goat's feet." Was it prayer to this god that led the writer in *Biblical World* to call Socrates a Christian before Christ?

2. From his expressed belief in the gods. When accused by *Melitus* for not believing in the gods, Socrates replied: "This is far from being the case, for I believe, O Athenians, as none of my accusers do." And in the *Apology of Socrates*, 15, he says: "Since then I allow that there are demons, as you admit, if demons are a kind of gods—children of gods, spurious ones, either from nymphs or any others,—what man can think that there are sons of gods, and yet that there are not gods?"

From the above citations, we see that Socrates believed not

only in gods but in demons also, and prayed to Pan and all the other gods. How, then, can any writer, historian or theologian, say that Socrates was a Christian before Christ? Christ himself says: "The Lord our God is one Lord."

3. From his account of the life of the gods. In Gorgias 166, Socrates says: "What I am about to tell you, I tell you as being true. As Homer says (*Iliad* XV, 187) then, Jupiter, Neptune and Pluto divided the government among themselves, after they had received it from their father." And in *Phaedrus* 55: "The mighty chief in heaven, Jupiter, goes first, driving a winged chariot, ordering and taking care of all things; and there follows him a host of gods and demons, distributed into eleven divisions, for Vesta remains alone in the dwelling of the gods; but of the others, all that have been assigned a station as chief gods in the number of the twelve, lead in the order to which they have been severally appointed. (59) And on its return, the charioteer, having taken his horses to the manger, sets ambrosia before them, and afterwards gives them nectar to drink. And this is the life of the gods."

4. From the source whence his knowledge came. In *Phaedrus* 133, Socrates says: "I can tell you a story I have heard of the ancients—that at Naucratis in Egypt, there was one of the ancient gods of that country to whom was consecrated the bird which they call Ibis . . . when Thamuis was king of all Egypt, and dwelt in the great city of the upper region, which the Greeks call Egyptian Thebes, but the god they call Ammon." McClintock & Strong say that the worship to the different functions of Pan is derived from the mythology of the ancient Egyptians.

All this suggests Egypt as the origin. Socrates himself says he got it through the ancient sages, Homer and others. Like Confucius, he does not claim to be an originator but a transmitter. What he tells about Homer, he tells as being true (*Gorgias* 166), but says there is an ancient purification for those who offend in matters relating to mythology, which Homer was not acquainted with, but Stesichorus was . . . recantation."—*Phaedrus* 44.

In *Protagoras* 20-22, he says: "That I am a sophist, I confess rather than deny. The art of a sophist is ancient, but the

men who professed it in ancient times, fearing the odium attached to it, sought to conceal it and veiled it over; some under the garb of poetry as Homer, Hesiod and Simonides; and others under that of mysteries and prophecies, such as Orpheus and Musaeus, and their followers; and some, I perceive, have veiled it under the gymnastic art, as Iccus of Tarentum, but your own Agathocles concealed it under the garb of music, as did Pythocles of Ceos, and many others."

Knowing the source of Socrates' knowledge, we are now prepared to read and appreciate at their full value some fragmentary forms of former truth transmitted by him. He makes himself stand forth in the light by saying that "the generality of men appear to be fumbling, as it were, in the dark." He believes in life hereafter rather than annihilation (Phaedo 68); that our soul is immortal (Phaedo 145); that to offer violence to one's mother or father is not holy (Crito 12); that temperance consists in not being carried away by the passions, (Phaedo 35); that the committal of murder is unrighteous (Phaedo 131); that temperance, justice, fortitude, freedom and truth are the proper ornaments to adorn the soul (Phaedo 146); that intemperate desires cause a man to live like a robber (Gorgias 135); and that death is the separation of the soul and body (Gorgias 168.)" The saddest thought of all is that these "nuggets of truth" were, in his time and country, like the dynamo disconnected from its power house—lifeless, dead.

5. From his definition of "god" and use of the word. Socrates, concept of "god," as expressed in Phaedrus 55 is: "As we neither see nor sufficiently understand god, we represent him as an immortal animal possessed of soul and possessed of body, and these united throughout all time." This definition shows us the first use, viz:

(a) To express characteristics common to all gods. When Socrates, then, uses the word "god" in the singular form, he simply has in mind an imaginary animal possessed of soul and body forever united. In other words, he means that *a* god, *any* god, *every* god has these common characteristics; that the god Apollo is possessed of soul and body throughout all time; so is Pan; so are all the gods. In Phaedo 16, Socrates says: "The gods take care of us, and we men are one of their possessions,"

and Cebes replies, "It is god who takes care of us, and we are his property." It is evident that the word "god" is here used in a collective sense interchangeably with "the gods," the same as when we say "Man is mortal" meaning that "all men are mortal"; or when Socrates himself says: "God is an immortal animal", he distinctly specifies that immortality is a characteristic of all gods,—that every god is immortal as every man is mortal. An impartial historian should not, then, lead a present-day student to believe that Socrates had in mind the same idea or ideas that our word "God" immediately suggests to our mind. Already too much of the stale religions of the past has been translated into present-day language by present-day dictionaries. Socrates' dialogues should be interpreted by aid of dictionaries accessible to students in Socrates' time.

Although Socrates speaks of no greater good ever befalling the city of Athens than his zeal for the service of the god; that he composed a hymn to the god whose festival was present (Phaedo 10), and that he is moved by a certain divine and spiritual influence which began with him from childhood as a kind of voice (Apol. of Soc. 19), yet further on he discloses how the deity enjoined on him this duty—by oracles, by dreams, and by every mode by which any other divine decree ever enjoined anything to men to do; and finally in Crito 6, reveals the real arbiter of his life and actions thus: "For I not only now, but always, am a person who will obey nothing within me but *reason*, according as it appears to me, on mature deliberation, to be best." Not so with Peter who could not but speak the things which he had seen and heard of another—of Jesus.

"I laying down the reason," says Socrates, "which I deem to be the strongest, whatever things appear to me to accord with this I regard as true." Phaedo 111. "Come, then, ye muses, assist me in the tale. My dear Phaedrus, do I appear to you, as I do to myself, to be moved by some divine influence? Listen to me, then, in silence, for the place appears to be divine. If, therefore, in the progress of my speech, I should be frequently entranced by the genius of the spot, you must not be surprised. But hear the rest, for perhaps the attack of the trance may be averted, though this will be the care of the deity. Do you not know that I shall be thrown into an ecstasy by the nymphs?"

When I was about to cross the river, the divine and wonted signal was given me, and I seemed to hear a voice from this very spot. Somehow, I was cast down (as Ibycus says), for fear I should offend the gods, and gain honor from men in exchange. But now the greatest blessings we have, spring from madness, when granted by divine bounty. For the prophetess at Delphi and the Priestesses at Dodona have, when mad, done many and noble services for Greece, both privately and publicly, but in their sober senses little or nothing.”—Phaedrus 29, 32, 41 and 47.

The divine influence moving Socrates, then, which in Theaetetus 21 he calls a demon, (“the demon that attends me prevents me from associating with some, but with others it allows me,”—Theaetetus 21; “Socrates’ divine monitor was the Spirit of Christ speaking to his soul,”—The Biblical World), is but his own reason, merely this and nothing more, and agrees with history when it says: “The religion of the Greeks allowed them to think what they would, and to do what they chose. They made their gods to suit themselves, and regarded them as companions rather than as objects of reverence.” Heraclitus says: “Men are mortal gods and the gods immortal men.” So that whether in the singular or plural form Socrates used the word “theos” (god), it is plain that he was ignorant alike of the God whom Paul preached, Socrates himself being judge, for he says in Theaetetus 140, “He who is not able to give and receive an explanation of a thing must be ignorant of that thing,” and further states (ibid 121) how it is possible to know false gods and never think of the true God, as follows: “I know one of you, and not knowing the other, and perceiving neither, should never think that he whom I know is the person whom I do not know.”

(b) Said of his favorite god, or a certain deity. Socrates nowhere limits the number of gods. He has his favorite, as did most of the Greeks. Swans belonging to Apollo, are prophetic but I, too, consider myself to be a fellow-servant of the swans, and sacred to the same god.” (Phaedo 77.) Socrates is not so selfish as to think that he alone is favored and that his friend Phaedrus has no favorite god. Phaedrus 72—And by endeavoring to discover of themselves the nature of their own deity, they succeed by being compelled to look steadfastly on their god; and when they grasp him with their memory, being

inspired by him, they receive from him their manners and pursuits, so far as it is possible for man to participate of deity. 73—And such as attend Apollo, and each of the other gods, following the example of their several deities, desire that their favorite may have a corresponding character; and when they have gained such a one, both by imitation on their own part, and by persuading and alluring their favorite, they lead him to the peculiar pursuit and character of that god. 78—Since then he is worshipped with all observance as if he were a god, not by a lover, who feigns the passion, but who really feels it, and since he is by nature inclined to friendship, he directs his affection to accord with that of his worshipper.

6. From his last words. In *Phaedo* 153, Socrates' last words are thus recorded: "But it is certainly both lawful and right to pray to the gods, that my departure hence may be happy; which, therefore, I pray, and so may it be." And as he said this, he drank it off readily and calmly.

7. The meaning of Socrates' theogony as interpreted by the lives and writings of his disciples.

The philosophy of Plato was the scientific completion of that of Socrates. Aristotle was a scholar of Plato. The Stoics and Epicureans represent the two opposite schools of practical philosophy which survived the fall of higher speculation in Greece.

One of the great events in the history of man, as well as one of the most picturesque situations, was when Paul stood on the Areopagus at Athens, carrying Christianity into Europe. He stood where Socrates had stood four hundred years before. And what did Paul's eyes behold as the grand fruition of this great philosopher's wisdom, as exemplified in his disciples? A bewildering multiplicity of temples and numberless "idols." Athens was the city of statues. There were statues of Phidias, and Myron and Lysicles; statues of antiquity and statues of yesterday; statues colossal and statues diminutive; statues of wood and earthenware and stone and marble and bronze and ivory and gold, in every attitude and in all possible combinations; statues starting from every cave and standing like lines of sentinels in every street. There were more statues in Athens, says Pausanias, than in all the rest of Greece put together, and the number

of these idols would be all the more startling and even shocking to Paul, because during the long youthful years of his study at Jerusalem, he had never seen so much as one representation of the human form, and had been trained to regard it as apostasy to give the faintest sanction to such violations of God's express command."—Farrar's *Life and Work of St. Paul*, p. 526.

No wonder Paul's spirit was painfully stirred! Profane history tells us that there were 30,000 gods of different names in Athens alone; or, as Petronius facetiously expressed it, it was easier to find a god than a man. Athens had twice as many sacred feasts as others had. To the Greeks, earth and air were filled with invisible spirits, and the sky was crowded with translated heroes—their own half-divine ancestors. Such was the state into which the disciples of Socrates were found by Paul—wholly given up to idolatry, blinded by the god Wisdom of this world, lost in the ignorance of polytheism, in bondage to the prince and power of the air.

Him declare I unto you. Paul preached unto them Jesus and the resurrection. At the time of his visit, A. D. 54, the Stoics and Epicureans,—in fact, all the Athenians and strangers,—spent their time in nothing else, but either to tell or to hear some new thing. Long years before, Demosthenes had rebuked his countrymen for their love of constantly going about in the market, and asking one another, What news? Paul now brought strange things to their ears—new teaching, of which they did not know the meaning. They understood very well when he pointed out that they were "very reverent to demons (superstitious); or, as we would say in China, much given to the worship of devils. But when he would make known that which their altar inscription said was unknown, they would hear him at another time.

We may well pause and ask, Why was this one an unknown god? They had names for 30,000 others, why had this one no name? It is sad to think, says Matthew Henry, that at Athens, a place which was supposed to have the monopoly of wisdom, the true God was an unknown God, the only God that was unknown. They knew all about the god of war, the god of lightning, and the god of disease; why was the particular function of this god unknown to them? Diogenes Laertius, who wrote about 210 A. D., says that it originated with Epimenides, nearly 600 B. C.,

who was invited to Athens to deliver the city from a pestilence, and took sheep of different colors to the summit of Mars' Hill, and gave instructions to sacrifice them to the deities at the base of whose statues they should lie down, but one or more lay down where there was no statue, hence they erected an altar to the unknown god on that spot. "And you may still see at Athens," the author continues, "altars without any inscription to a particular deity, as memorials of the propitiation then made."—Fenelon's *Lives of the Ancient Philosophers*, p. 102.

We thus see that though the Greeks had altars erected to every known power of nature, yet all the gods worshipped at these altars could not account for some observed phenomena, and hence this altar to an unknown god. They evidently concluded that there must be some other spirit, and they would be safer in thus sacrificing at a venture. As they took advantage of every portent that might bring good luck, so in this case, they had nothing to lose and all to gain by trying to obtain the favor of this unknown god in the usual way of beseeching deities.

The author of the dialogue *Philopatris*, by many supposed to have been written by Lucian about the year 170 A. D., has the following words: "But let us find the unknown god of Athens, and stretching our hands to heaven, offer to him our praises and thanksgiving,"—Lucian in *Philopatris*, p. 767. Heathen writers thus attest the fact that there was such an altar at Athens, and there is no evidence that there was any such anywhere else,—*Handbook of Christian Evidence* by Scott, p. 225. Mark you, then, that this is a local god—the unknown god of Athens. (See also *Philestratus*, *Vit. Apollon* VI, 3.)

Pausanias, who wrote before the end of the second century, in describing Athens, mentions an altar of Jupiter Olympus, and adds: "And nigh unto it is an altar of unknown gods"—B. 5, p. 412. Here again a heathen writer testifies that the worship at this "unknown-god's" altar was polytheistic, since it was to many gods. From the Greek view-point, at least, they never thought their worship at this altar (whether ignorantly or otherwise) was with any more sincerity or greater desire to arrive at something higher and better than did those who worshipped at other altars. In fact, they worshipped at this altar primarily with a sort of forlorn hope that something might come of it. It

was the expectation of a fortune wheel, the alluring luck of blind chance. I have seen people in China who worshipped the god of smallpox, and not getting relief, went to San Lao Tai Yie, a god of recent creation—only 15 years standing—because it had become popular. Heathen gods get their local reputation like quack doctors, by the number of cases they cure. If a certain one had a run of luck in that a number of devotees get well, it gets an increased patronage; if it loses a number of cases in succession it may almost cease to be worshipped.

Greek worship consisted of songs and dances, processions, libations, festivals, dramatic and athletic contests, and various sacrifices and purifications. We have no information that the worship at the “unknown-god altar” differed in any wise from this. One part of their worship was the sacrifices; but Paul in his letter to the Corinthians, the next door neighbors of the Athenians, as it were, says that the things which the Gentiles sacrifice, they sacrifice to devils and not to God. How futile, then, for any writer to try to prove their worship the real worship of the true God, and polytheistic Socrates a Christian before Christ!

Paul’s Epicurean auditors believed from Socrates that the universe had resulted from a chance combination of atoms, he tells them that it was created by the God unknown to them. They believed that their many gods sat far away beside their thunder, careless of mankind, he told them that there is but one God and we are his children.

The Platonists, who are never mentioned in the New Testament, afterwards attempted a fusion of Christian and heathen ideas in Neo-Platonism, which was but a revival of heathenism refined by Christian elements. And the mistake of present-day writers on Natural Theology, Ethnic Worship, and Comparative Religions lies in their premises. Instead of going back to those ancient peoples and accompanying them along the current of history through the centuries, giving their actual views and practices, they pick up fragments of their writings and give the words used a meaning such as they would have at the present time. This is hard to avoid, it is true, for it is admittedly difficult to divest oneself of preconceived ideas and daily-used meanings of words, but it certainly is not to give a fair and unvar-

nished record of events to fill words of one age with the content they have attained in a much later period of the world's history.

What idolaters intend to effect by their multifarious forms of worship is to gain favors from the gods. The worship is thus a sort of Oriental bribery; prayer is flattery and statement of wishes; all is done to move the feelings of the god and thereby gain the fulfillment of any desire, good or evil. Now idolatry is the root of the deep degradation of all nations devoted to it. Those who write gratuitous puffs such as that Socrates was a Christian before Christ, having never lived among idolaters, cannot realize the depravity of manners and moral sentiment prevailing, and the darkness hanging over their intellects. The sentimental idea of discovering even in idolatry something true, which should be acknowledged and taken as a basis from which to develop higher truths, may be pleasing to these professors in their study, but it is useless in practical work among idolatrous people. The word of God, both in the Old and New Testament, has no other view of idolatry but that it is sin against God. We cannot succeed in convincing idolaters of this, if we ourselves feel not the strongest conviction of its sin. We keep in the apostolic line by feeling provoked in spirit whenever we meet with idolatrous practices. Idolatry is sin, not a sin among sins, but **THE** sin; it is rebellion, open enmity against God the Most High, and as such the climax of estrangement from God. Those who collect grains of truth from heathen authors to develop them into revealed truth are like those men that build on sand—fools, our Lord calls them. Put all the grains together, and you only heap up sand. We need a solid rock for our foundation, which is Christ Jesus, and He alone the God-man.—Rev. Ernst Faber.

God is our loving Father, ever seeking His wayward children, even to the sending of His only begotten Son for their rescue. And His Son has sent forth his disciples into all the world, ever bearing witness to their genuineness by His Spirit, His word, His miracles, His works of creation, and His providence. And the on-going of God's universe ever bears witness to His revealed word, whether this word is read from the printed page or heard from the preacher's lips. God is not willing any should perish, but that all should come unto Him and live.

CHAPTER III

Was Confucius Inspired by God?

Even as they did not like to retain God in their knowledge, God gave them over to a mind void of judgment.—Rom. 1 : 28.

We have, in this first chapter of Romans, a summary of the sins of the Gentile world. The apostle Paul gives, in the text, an epitome of their treatment of God from the beginning of history down to the present time.

There was a time when the Gentiles knew God, when they were not yet unthankful nor their imaginations vain, when their foolish heart had not yet become darkened. Paul dates this, in the 20th verse, from the creation of the world, i. e., from the day that man was created. This agrees with Genesis, the oldest authentic record, in which it is stated that "God created man in his own image, male and female created he them, and they heard His voice, understood and made answer (Gen. 1:27; 2:8); and, after the flood, God said to Noah, "This (bow in the cloud) is the token of the covenant which I have established between me and all flesh that is upon the earth." (Gen. 9:17).

If, now, we look up the earliest record of each great nation of antiquity, we invariably find that, at the beginning, they knew God. At the present day, we have several distinct sources from which may be obtained corroborative testimony to the Biblical account. There is profane history, there are the monuments, and there is comparative philology.

The latter takes us back to the time when our own forefathers were of one speech and in one place. This primitive race dwelt somewhere on the plains of Central Asia. And from thence, these great Aryans went forth to the west, dividing and sub-dividing in succeeding ages into the Armenians, Circassians, Georgians, the Celts, the Italians, the Greeks, the Teutonic peoples, and the Slavonic tribes; and to the south passing into the various peoples called Persians, Medes, Bactrians, Afghans, Beluchis, and the Hindus. As distance separated them, and generation after generation increased their number in almost arithmetical progression, we can readily understand how that

their language would so change that a given name or word might become quite unrecognizable in its latest form, or its original meaning become so finely attenuated as to retain but the faintest allusion to its former self.

By some such process as this, we imagine, the knowledge of God, first pure, then corrupted, would in the very nature of the case, in no inconceivably distant generation, become so dissipated as to arrive at the vanishing point. Suppose, for example, a Gentile tribe of the ten families migrating to a distant region. An individual of the twentieth generation, counting but an average of four to a family, would be possessed of only one five-millionth part of his first ancestor's knowledge of God, mathematically speaking, while his own religious ideas and practices would analyze fully 4,999,999 parts transmitted and invented error and superstition.

Now this is peculiarly true of that branch of the Turanian race called the Chinese. They are included in "those who did not like to retain God in their knowledge." After their eastward migration, mountain barriers and distance rendered speedy communication with their former home impossible, and the knowledge of God carried with them in their literature, customs and folk-lore not only became very finely attenuated in the many generations that have succeeded, but all the more quickly, perhaps, because it was so seldom possible to renew or correct it from the ancestral source.

But one legendary milestone helps us to follow that early migratory course across the continent. Before they reached the bend of the Yellow river to occupy the territory which formed the nucleus of the present-day China, the "Yellow Emperor's" palace is said to have been located on the Kun-lun mountain (2697-2598 B. C.), a thousand miles to the westward. Fifteen centuries later, Emperor Mu (1001-947 B. C.) is described as taking a pilgrimage to this mountain to view the palace of the "Yellow Emperor," (see a work "probably of the second or third century B. C.," (Wylie), entitled *Mu Tien Tsz Chuan*.)

The first reference to Shang Ti (the old Chinese term for God,—literally, Upper or Highest Ruler), or indeed to any religion whatever in the early history in China, is found in the words:

"The Yellow Emperor sacrificed to Shang Ti, gathered the whole populace together and diffused among them (the principles of) government and religion," (see Easy Edition of History, Kan Chien I Chih Luh, published in 1711.)

"It will be agreed," says Wm. Arthur Cornaby, "that however attenuated the term Shang Ti may have become in the minds of Chinese scholars during the ages of godlessness, or of substitution of imaginary deities for God, the term itself, being equivalent to 'Sovereign on High', is probably the nearest equivalent we could wish to find in the Chinese language for our phrase, 'The Supreme.' " (Chinese Recorder, January, 1904).

The next historical reference is in the reign of the Emperor K'u (2436-2366 B. C.), father of the Emperor Yao. His consort, "Chiang Yuan, together with the Emperor, sacrificed to Shang Ti and bore Ch'i."

After this, we find the almost total disappearance of the term "Shang Ti" (from the very condensed and many times re-edited records of later centuries), and the substitution of the term "Tien", (Heaven). E. g., the "flood regulator" Yu (2205-2198 B. C.), on assuming the throne, said: "I have received the decree of heaven, and will devote my whole energies to comfort the myriad populace in their labors." Thus when they knew God, i. e., at least had not yet lost the name, they glorified Him not as God, but as "heaven."

And the chief actor in perpetuating this change was their now universally revered and worshipped sage, Confucius.

It may be well, therefore, at this point, to bring out more fully before our minds what is really known about the life, words, and writings of this greatest of Chinese philosophers,—the one man whose teachings have engrossed the minds of the millions of Chinese scholars for upwards of twenty-five centuries.

I do this the more earnestly for the reason that writers on Natural Theology, Comparative Religion, The Gospel in Pagan Lands, and other rationalistic books of the so-called Higher Critics have made such misrepresentations as the following: "Confucius sought to implant the purest principles of religion and morals in the character of the whole people, and succeeded in doing it (Ten Great Religions, p. 45.)"

A tree is known by its fruit. That Confucius did not like to retain even the name of God in his knowledge is seen from:

I. HIS SILENCE ON THEOLOGY

When we come to inquire into the theology of Confucius we find a most barren field indeed. We find no statement in Chinese literature that Confucius worshipped Shang Ti. He himself did not set the example nor did he teach his disciples to do so. He has everything to say about man's duty to man—between sovereign and minister, father and son, husband and wife, elder brother and younger, and the intercourse of friends—but nothing about man's duty to God. Filial piety he enjoins with the greatest emphasis, viz: "The services of love and reverence to parents when alive, and those of grief and sorrow for them when dead,—these completely discharge the fundamental duty of living men."

"A personal God was unknown to him," says the author of *Ten Great Religions* above quoted, "so that his worship was directed not to God, but to antiquity, to ancestors, to propriety and usage, to the state as father and mother of its subjects, to the ruler as in the place of authority." And yet this same writer says that "God has caused some people to be born in China, where they can know Him only through Buddah and Confucius; that modern missions have not converted whole nations, but only individuals here and there; and that when Christian missionaries shall go and say: 'You are already on your way to God,—your religion came from Him, and was inspired by His Spirit now he sends you something more and higher by his Son, who does not come to destroy but to fulfill, not to take away any good thing you have, but to add to it something better,—then we shall see the process of conversion, checked in the ninth and tenth centuries, re-inaugurated.'" p. 19.

To all such, it is sufficient to reply, It is written, "faith without works is dead. Show me your faith without your works, and I will show you my faith by my works." James 2:20, 18. How many converts, now, or since the ninth and tenth centuries, have these "Utopian" writers to report? As a result of Christian missionaries, yet not of themselves, but of Christ who worketh in them, over 125,000 Chinese are now rejoicing in their

Christian conversion. And let us remember the words of the Lord Jesus how he upbraided the scribes and Pharisees. Though they undoubtedly had the pure letter of the law, and were unswervingly punctilious in its formal observance, yet Jesus denounces them as hypocrites. Why? "For they compass sea and land to make one proselyte, and when he is made, they make him twofold more the child of hell than themselves." Matt. 23:15. Now if these proselytes could not find God, but only hell, through these formal teachers of the law of God, how can the Chinese find God through Confucius, who only claimed to transmit the wisdom of the ancients, and who excluded even their one-time name for God from all his own teachings?

II. HIS SUBSTITUTION OF HEAVENOLOGY FOR THEOLOGY

Confucius handed down the doctrines of Yao and Shun as if they had been his ancestors, but while those ancient worthies often speak of Shang Ti, Confucius mentions the name only, it would seem, where it was unavoidable in editing history, and but once in the Four Books, Doct. of the Mean, 30:1, and then while "elegantly displaying the regulations" of former kings, Wan and Wu to state that "they served Shang Ti." (D. M. 19.) But of "heaven" he says: It is only heaven that is grand, and only sovereign Yao corresponded to it. An. 8:19.

It is heaven that, in the production of things, is sure to be bountiful to such rulers as filial Shun. D. M. 17. At 50, Confucius knew the degrees of heaven. An. 4:4. He calls on heaven to reject him wherein he has done improperly. An. 6:26. Heaven produced the virtue in him, An. 7:22; heaven knows him, An. 14:37; heaven protects him, An. 9:5.

Now what is this "heaven" of Confucius that issues decrees; that knows, that protects, that produces, that destroys? An. 11:8. Does heaven speak? Confucius himself raises the question, and adds, "The four seasons pursue their courses, and all things are continually being produced, but does heaven say anything?" An. 17:19. Mencius expands the meaning thus: "Wen Chang asked, Who gave Shun the empire? Heaven gave it to him, was Mencius' answer. Did heaven confer its appointment on him with specific instructions? Mencius replied, No. Heav-

en does not speak. It simply showed its will by his personal conduct and his conduct of affairs. Yao presented Shun to heaven, and heaven accepted him; and that he exhibited him to the people, and the people accepted him. Wen Chang asked, How? Mencius said, He caused him to preside over the sacrifices, and all the spirits were well pleased with them;—thus heaven accepted him. He caused him to preside over the conduct of affairs, and affairs were well administered, so that the people reposed under him;—thus the people accepted him. Heaven gave the empire to him. The people gave it to him. This sentiment is expressed in the words of the Great Declaration, 'Heaven sees according as my people see; Heaven hears according as my people hear.' (Menicus, B. V. Part 1, ch. 5.)"

Dr. Ernst Faber, in a paper before the World's Parliament of Religions, Chicago, sums it up in these words: "The invisible world corresponds to every Chinese institution, even in its smallest details. There is one highest ruler in heaven, corresponding to the emperor on earth; under him are innumerable gods of all degrees, rulers of states or large provinces, down to invisible constables and kitchen gods. The emperor, as the only son of heaven, holds as such, power and dominion over all the earth as his indisputable right." "To no one but the son of heaven," says Confucius, "does it belong to order the ceremonies." (Doctrine of the Mean, 28:2). Modern Confucianism went consistently into the extreme, that the deceased have the same needs in the other world as on earth, which needs have to be supplied by their descendants. Ancestral worship with its offerings thus became the characteristic feature of the Confucian religion. There are also the same punishments; the torments in hell are counterfeits of the tortures in Chinese courts of law, in prisons, and on the execution ground. The gods are just as accessible to bribes as the mandarins on earth. We see that three of the highly extolled Consucian social rules (father and son—ancestral worship—husband and wife, ruler and subject), are not fit for moral standards; their practice has been of disastrous consequences, a fruitful source of disorder in the history of China.

Heaven, then, is the metonymical name of the Celestial Court in the Confucian spirit-world, used interchangeably for

the Monarch himself, on the principle that "The Court" stands for "The Emperor," and for the collective mind and will of the Monarch and his advisers. This strikingly shown in the History Classic (v- 23): "Thus did they (Wen and Wu Wang) receive the true appointment of Shang Ti; thus did Imperial Heaven approve of their ways, and give them the four quarters of the empire." So when Confucius says, "When good government prevails in the empire, ceremonies, music, and punitive military expeditions proceed from the son of heaven (the emperor)," (An. 16:2), he implies that there is a father-monarch in heaven of the son-monarch on earth. And again, when he says, "The superior man stands in awe of the ordinances of heaven," (An. 16:8), his disciples are to understand these ordinances proceed from the monarch on the throne of heaven analagous to the issuance of the decrees of their own emperor. And as if to complete the similarity of the heavenly to the earthly kingdom, he adds, "The mean man (literally, small or common man) does not know the ordinances of heaven, and consequently does not stand in awe of them," (An. 16:8); which is amplified by Mencius' quotation from the book of History, "Heaven having produced the inferior people, appointed for them rulers and teachers with the purpose that they should be assisting to Shang Ti (Mencius, Book I, Part II:3).

Thus the Confucian "heaven" is simply what his disciples, following their master, imagine it to be. Not only has their foolish heart substituted the term "heaven" for what was formerly their name for God, but the primitive revelation has become so far lost in their darkened mind that their vain imagination now reverses it, and projects back, as by a stereopticon, the picture of an earthly kingdom on the canvass of heaven. In other words, as the Greek philosophers made their gods to suit themselves, so the Chinese sages, in the freedom of their imagination, have deified the Chinese empire, and have called it "Heaven."

Even as they did not like to retain God in their knowledge, so they have not retained Him, and God has given them over, as His word in the 28th verse says, unto a reprobate mind—a mind void of judgment. And in this sad condition we still find them at the present day.

III. HIS WORSHIP OF SPIRITS

(a.) *In precept.* Confucius said: Respect the spirits (kwei shen) but keep aloof from them, (An. 6:20.) (Dr. Legge the learned translator of the Chinese Classics says that “kwei” was the name for the spirit of departed men, and “shen” the name for spirits generally, and specially for spirits of heaven.) For a man to sacrifice to a spirit (of departed man) that does not belong to him is flattery. (An. 2:24.) He who understands the ceremonies of the sacrifices to heaven and earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm. (D. M. 19:6; An. 3:9.)

(b.) *In definition.* His nearest approach to a description of these “spirits” is found in the 16th chapter of the Doctrine of the Mean, viz: “How abundantly do the spirits (kwei shen) display the powers that belong to them! We look for them, but do not see them; we listen to, but do not hear them; yet they enter into all things, and there is nothing without them. They cause all the people in the kingdom to fast and purify themselves, and array themselves in their richest dresses, in order to attend at their sacrifices. Then like overflowing water, they seem to be over their heads, and on the right and left of their worshippers.”

(c.) *In practice.* Confucius sacrificed to the spirits (shen) as if the spirits were present. (An. 3:12.) When the prince sent him a gift of undressed meat, he would have it cooked, and offer it to the spirits of his ancestors. (An. 10:13.) Although his food might be coarse rice and vegetable soup, he would offer a little of it in sacrifice with a grave respectful air. (An. 10:8.) When the villagers were going through their ceremonies to drive away pestilential influences, he put on his court robes and stood on the eastern steps. (An. 10:10.) Speaking of Chung-kung, he said, “If the calf of the brindle cow be red and horned, although man may not wish to use it, would the spirits of the mountains and rivers put it aside?” (An. 6:4.) When sick, Tsze-lu asked leave to pray for him. He said, may such a thing be done? Tsze-lu found a precedent for so doing in the Eulogies where it is said, ‘Prayer has been made for thee to the spirits of the upper and lower worlds.’ The master said, ‘My praying has been for a long

time. An. 7:34.''' This shows that Confucius was a polytheist in practice, since he worshipped the spirits of mountains, rivers, ancestors and heaven, and offered sacrifice to them all. Now Paul says that the things which the Gentiles sacrifice, they sacrifice to demons and not to God, (I Cor. 10:20) while the writer on comparative religion already quoted says that "Confucius was the last of these holy men, (p. 53), a Star in the East to lead his people to Christ." (p. 58.) Which is right?

IV. HIS FATALISM

The appointments of heaven are fixed. There was Yen Yuan—his appointed time was short, and he died. (An. 6:2.) From of old, death has been the lot of all men. (An. 12:7). The decrees of heaven are inalterable. If my principles are to advance, it is so ordered; if they are to fall to the ground, it is so ordered. (An. 14:38).

Confucius is thus seen to be a blind fatalist, an autocrat of custom, a strict ritualist, a lover of ceremonies, a stickler for forms, holding to the letter even to the sacrifice of the spirit. Tsze-kung wished to do away with the offering of a sheep connected with the inauguration of the first day of each month. (An. 3:17). The master said, Tsze, you love the sheep; I love the ceremony. (An. 3:17). With him example was omnipotent. The decrees of heaven were the end of wisdom, and only he and the sages knew them. How dare puny man even think of changing them? When Yen Yuan died, he said, Heaven is destroying me. (An. 11:8). Everything in the course of nature, as sickness and death, is ordered. Whatever is, is decreed. Without God in the world, he shrank from the mention of death, and refused to talk about spirits. Without hope, with no anchor of the soul, he changed countenance at a clap of thunder or heavy gust of wind.

Confucius knew the past, the present, but no future. He enforced the duties of the present by the inexorable precedents of the past; he refused to look into the future. To live in obscurity, he said, and yet practice wonders, in order to be mentioned with honor in future ages—this is what I do not do. (D. M. 11:1.) There were spirits of heaven and men in the past,

and their number is ever increased by the death of yesterday. These are to be worshipped today; tomorrow will take care of itself.

V. HIS PRACTICE VS. HIS PRECEPTS

But let us give honor where honor is due. Confucius, in editing the works of the ancient sages, has preserved some so-called "Apples of gold in pictures of silver," viz: According to Confucius.

The Golden Rule reads: "What you do not want done to yourself, do not do to others." (An. 15:23.)

The Fifth Commandment: Filial Piety is this;—That parents when alive, should be served according to propriety; that when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety. (An. 2:5).

The Seventh Commandment: The superior man in youth, guards against lust. (An. 16:7.)

The Tenth Commandment: The superior man, when he is old, guards against covetousness. (An. 16:7).

It may have been the contemplation of just such beautiful sayings as these that led the author of Ten Great Religions to rapturously exclaim, "We cannot doubt, therefore, that God has given this teacher to the swarming millions of China to lead them on till they are ready for a higher light." (pp. 58, 59).

Now this naturally provokes the inquiry, Whence came these so-called "apples of gold?" And here we are at once upon sure ground, for Confucius himself is very explicit in answering. He says: "I am not one born in the possession of knowledge; I am one who is fond of antiquity, and earnest in seeking it there. (An. 7:19). I am a transmitter and not a maker, believing in and loving the ancients. (An 7:1). In ceremonies and music, I follow the men of former times. (An. 11:1). I have learned the ceremonies of Chow which are now used, and I follow Chow. (D. M. 28:5. After the death of king Wan, was not the cause of truth lodged here in me? (An. 9:5.) And Mencius adds, From Yao and Shun down to Tang were 500 years and more. Tang heard their doctrines as transmitted, and so knew them. From Tang down to king Wan were 500 years and more. King Wan heard his doctrines, as transmitted, and so knew them. From King Wan down to Confucius were 500 years and more. Con-

fucius heard his doctrines as transmitted, and so knew them. The distance in time from the sage, 100 years and more, is far from being remote. (Mencius, B. 7, Part 2:38).

Thus we trace these so-called sayings of Confucius back through king Wan and emperors Tang, Yao, and Shun on to their only origin, the one source of all truth. In Confucius' day they may be likened unto little dynamos disconnected from the power house. When we come to inspect them thus disconnected, we may expect to find them lifeless, dead. And even so we find them. Now let us look at the interpretation of these old sayings as exhibited in the life of Confucius himself.

Precept: What you do not want done to yourself, do not do to others. (An. 15:23).

Practice: Yang Ho watched when Confucius was out, and sent him a roasted pig. Confucius in his turn watched when Yang Ho was out, and went to pay his respect to him. (Mencius, B. 3, Part 2:7.) Some one said, What do you say concerning the principle that injury should be recompensed with kindness? Confucius said, With what then will you recompense kindness? Recompense injury with justice, and recompense kindness with kindness. (An. 14:36.) (For comment, see Luke 6:33, If ye do good to them which do good to you, what reward have ye? for sinners also do even the same). Nothing about man's duty to God.

Precept: Enjoining filial piety, the services of love and reverence to parents. (The Hsias King, ch. 18). "Man is born for uprightness." (An. 6:17).

Practice: Confucius said, Among us, in our part of the country, the father conceals the misconduct of the son, and the son conceals the misconduct of the father. Uprightness is to be found in this. (An. 13:18).

Precept: I do not know how a man without truthfulness is to get on. (An. 2:22).

Practice: Juh Pei wished to see Confucius, but Confucius declined on the ground of being sick, to see him. When the bearer of this message went out at the door, he took his harpsichord, and sang to it, in order that Pei might hear him. (An. 17:20). Dr. Legge comments as follows: "Confucius taught 'truthfulness', yet he was not altogether the truthful and true man to

whom we accord our highest approbation.” There was the case of Mang-Chih-fan, who boldly brought up the rear of the defeated troops of Lu, and attributed his occupying the place of honor to the backwardness of his horse. The action was gallant, but the apology for it was weak and unnecessary. And yet Confucius saw nothing in the whole, but matter for praise. (An. 6:13.)

Truthfulness was one of the subjects that Confucius often insisted on with his disciples, but the “Spring and Autumn” has led his countrymen to conceal the truth from themselves and others, wherever they think it would injuriously affect the reputation of the empire, or of its sages. I would only further remark that there is no valid authority for a saying often attributed to him that “in the west the true saint must be looked for and found.” (ibid, pp. 143-146).

Precept: Sincerity:—In a hamlet of ten families, there may be found one honorable and sincere as I am, but not so fond of learning. (An. 5:27).

Practice: Insincerity:—On the road, once, he was seized and obliged to take an oath, he would proceed no further. He deliberately proceeded thither, however, explaining, “It was a forced oath. The spirits do not hear such.” Sze Ma chiens Kungnz Shih Kia, (p. 7;) also Kia-Yii. “But was not the insincerity a natural result of the un-religion of Confucius”, comments Dr. Legge. “Natural affection, the feeling of loyalty, an enlightened policy, may do much to build up and preserve a family and a State, but it requires more to maintain the love of truth, and make a lie, spoken or acted, to be shrunk from with shame. It requires, in fact, the living recognition of a God of truth, and all the sanctions of revealed religion. Unfortunately, the Chinese have not had these, and the example of him to whom they bow down as the best and wisest of men, does not set them against dissimulation.” (Ibid, pp. 143-146).

VI. HIS LAST DAYS AND WORDS

“Early one morning, we are told, he got up, and with his hands behind his back, dragging his staff, he moved about by his door, crooning over,—

‘The great mountain must crumble;
The strong beam must break;
And the wise man wither away like a plant.’

After a little, he entered the house and sat down by the door. Tsze kung had heard his words, and said to himself, 'If the great mountain crumble, to what shall I look up? If the strong beam break, and the wise man wither away, on whom shall I lean! The master, I fear is going to be ill.' With this he hastened into the house. Confucius said to him, 'Tsze, what makes you so late?' According to the statutes of Hsia, the corpse was dressed and confined at the top of the eastern steps, treating the dead as if he were still the host. Under the Yin, the ceremony was performed between the two pillars, comma, as if the dead were both host and guest. The rule of Chow is to perform it at the top of the western steps, treating the dead as if he were a guest. I am a man of Yin, and last night I dreamt that I was sitting with offerings before me between the two pillars. No intelligent monarch arises; there is not one in the kingdom that will make me his master. My time has come to die." So it was. He went to his couch, and after seven days expired. (See the *Iu Chuan*, *Ai Kung Shih Luh Nien*, and *Chiang Yung's* life of Confucius in loco. See the *Li Chi* II, Sec. 1, 2:20).

Such is the account which we have of the last hours of the great philosopher of China. His end was unimpressive, but it was melancholy. He sank behind a cloud. Disappointed hopes made his soul bitter. The great ones of the kingdom had not received his teachings. No wife nor child was by to do the kindly offices of affection for him. Nor were the expectations of another life present with him as he passed through the dark valley. Thinking only of earthly ceremony to the last, he dreamed that he himself was dressed and confined in accordance with the statutes of Yin, and placed between the two pillars of the temple with the sacrificial offerings before him. "The mountain falling came to naught, and the rock was removed out of his place. So death prevailed against him, and he passed; and his countenance was changed, and he was sent away." (*The Chinese Classics* by Dr. Legge, p. 87).

Thus the personification of the Chinese wisdom of this world came to naught.

Our text says: Even as they did not like to retain God in their knowledge, God gave them over to a mind void of judgment and their foolish heart was darkened. The point had been

reached where "the Confucian world, by its wisdom knew not God." In this condition no matter how many fragmentary forms of truth lay imbedded in their customs, folk-lore and literature, their foolish heart did not give God the glory. "And when salt has lost its savor, wherewith shall it be salted." The wisdom of this world makes gods of its own, and ways of worship suited thereto. And he passes away, hence it is not of God, for God's word abideth ever. Paul says he came to such not with excellency of speech—not like a Demosthenes with his persuasive eloquence, nor a Plato with his stylistic beauty, nor an Aristotle with his sublime metaphysics. He had a message to deliver, and he would call men's attention to the message, not the messenger. He would stir their souls not by his style of language, but by proclaiming the gospel of Christ, which is the power, the dynamo, of God for the salvation of every one who believes it.

After Socrates, perhaps the best exponent of this world's wisdom is Confucius. In fact, men still rolling his worldly morsels of truth under their tongues, extol Confucius as a greater than Socrates. But Confucius' wisdom, culled from the ancients, as he says, is to us, as most things Chinese, upside down, that is, it does not bring the Heavenly Jerusalem as a bride adorned, down to earth, but projects back, as with a huge stereopticon, his own earthly kingdom on the sky above, to the complete obscuration and delusion of his disciples' eyes for 2500 years. In the case of Socrates, the fragmentary forms of the perverted knowledge of God had come down through many generations of those who did not like to retain him in their knowledge. In like manner, some empty shells of former truth are found in Confucianism, floating like meteoric dust in a worldly space, or to change the figure, filling like husks of the prodigals who strayed far into the great Sahara of man's invention and superstition,—their true origin even unknown until a man sent from God discovers and restores the connection. So far as influencing their lives is concerned, they have about as much effect as do the priests' beating of the gongs, or clanging of cymbals by the priests on the mud-made gods used in their temple worship or idol processions.

Confucianism as exhibited in the lives of his disciples at the

present day is thus illustrated in "In China Millions," of February, 1903: "The following Imperial decree concerning the son of Ts'en Ch'un Hsued is a sad commentary on the darkness of the best of human philosophies: We have received a joint memorial from Chang Chih Tung, viceroy of Hu-kuang, and Tuna-fang, governor of Hupeh, stating that when the late wife of Ts'un Ch'un Hsuen, viceroy of Sze-chuan, died at Hankow last autumn, the said viceroy's eldest son, Ts'en Te-ku, M. A., an expectant prefect of Hunan, who waited upon his mother during her illness, was so grief-stricken at his inability to take care of her, through lack of knowledge of medicine and drugs, that he immolated himself before her coffin. This is an instance of rare devotion and filial piety, and a matter for Imperial commendation. We hereby grant the memorialist's request, that a monument be erected eulogizing the filial piety of the deceased Ts'en Te-ku, and that his deed be recorded in the dynastic history." Such is the demoralizing effect of the distorted and perverted doctrine of "filial piety", as taught and commended by the highest authorities in China. Here we have two of China's highest and most enlightened officials commending, and the Imperial throne eulogizing suicide. And yet there are those who will rank the moral teachings of Confucius with those of Jesus Christ.

We have already found, so far as we have authentic history, that when God speaks to heathen it is always through His messenger. The knowledge of God and of the Son of God comes to them, at the first, in one and the same way. We must hence conclude that Socrates, Confucius and others of this class have not received their teachings from God, for no evidence appears that a God's messenger interpreted it to them. They themselves do not claim this; in fact, Socrates makes his own reason his god, while Confucius has not even retained the name of God. No one in all profane history claims that Socrates' theology was given him by revelation from God; Socrates himself says he got it from the ancients—Homer and the Egyptians. It is left to present-day professors of natural theology and writers on comparative religion to blandly assert that Socrates was a Christian writer before Christ and that Confucius was as much inspired by God as Moses and Isaiah. These men themselves liv-

ing in remote heathenism were totally unaware that people, centuries afterwards would so pervert their record. They sometimes, like Li Hung Chang our some time fellow townsman in China, may have allured themselves with the proud thought that after departure, posterity would worship them at an altar as a god. Even so did Confucius soliloquize on his death bed. But certainly it was farthest from any of their expressed thoughts that people of an after age would attempt to prove that they, while living, worshipped God who made heaven and earth and that their writings were revelations from Him. Had they known of the true God, they must have realized how impossible it was for themselves ever to become gods. And, even in their day, to have worshipped the spirits of their ancestors, of earth and of heaven, was to preclude any thought of God's using them as a medium for communicating his revelations to men. The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned. And any one worshipping the spirits of the dead, creations of their own fancy, of idols the works of their own hands, certainly is not a fit temple for the indwelling of the Holy Spirit, whom, says Jesus, the world cannot receive. But this gift of God, His Spirit, is for every one who will believe in His Son and do His holy will. For God willeth not that any should perish, but that all should come unto Him and live.

And how shall they believe in him of whom they have not heard. And how shall they hear without a preacher? And how shall they preach except they be sent? The harvest truly is plenteous but the laborers are few. Pray ye therefore the Lord of the harvest that he would send forth laborers into his vineyard.

Moreover, we see how that these so-called "apples of gold in pictures of silver", these "nuggets of wisdom," these "grains of truth", in Confucius' mouth and heart were mere forms of godliness without the power thereof,—2 Tim. 3:5. As practiced by him and his disciples, they were only sounding brass or tinkling cymbals. They were to them as impotent for true spiritual edification and reformation as would be the Ten Commandments or the gospel preached to you in Chinese. When I talk in this

(to you) unknown tongue, I give you a form of the truth but deny to you the power thereof.

Now this point is reached in any nation or people when they have gone so far astray in idolatrous rebellion against God that there is no longer a prophet or teacher sent from God among them. A teacher cannot teach more than he himself knows. A fountain cannot rise higher than its source without outside aid. Men cannot hear of God without a preacher. Hence the possibility that Confucianists could ever be reciting the empty word-forms of former truth becoming emptier still with the passing of the years and yet not be able to come to a knowledge of *the truth*, until messengers of God appeared. They were simply keeping on their dusty book shelves, for outward appearance only, the empty chrysalides from which the real life weavers had taken their flight.

Let us beware lest professors and writers of theology in Christian lands, making use of these empty heathen forms of truth, spoil us by their philosophy and vain deceit. No matter how many or scholarly these authors and professors, nor how often they repeat these ancient forms, they will avail nothing and their repetition will only be in vain. Like the Buddhist prayer mills grinding out the forms and sounds thereof, they may think, says Christ, they shall be heard for their much speaking.

But these old word forms,—clouds they are without water, carried about of winds,—may be refilled and become new creatures of usefulness. But this, not of themselves or by any ingenious device originating from their pagan environment, but alone by the quickening power of the Spirit of the living God. When the messengers of God shall come with the wire of living truth and touch these dead, rusty dynamos of former truth, then there will follow another such a vision as Ezekiel saw in the valley of dry bones.

You remember those bones were very many and they were very dry. Can these bones live? was the question, which hung tremblingly unanswered on the prophet's lips. Yes, came the Divine assurance. There was a power from without, able to give life to them within. Left to themselves, they would ever have remained bones, dry bones, or worse still, bones moulder-

ing into their original dust. "Hear ye the word of the Lord," proclaims the prophet to these dead symbols of former life. And the Spirit of the Lord God blew upon them, and they came together, and their former sinews and flesh and skin came upon them, but as yet there was no life in them. Then the prophet prophesied as the Spirit of the Lord again commanded him, and breath came into them, and they lived, and there stood upon their feet an exceeding great army.

So, today the Spirit of the living God is blowing upon China, and her dry bones are coming together, each in its place, and the sinews and flesh and skin are coming upon them, and finally as new creatures in Christ Jesus, they shall stand upon their feet, an exceeding great army of souls alive forever more. Praise the Lord for his wonderful goodness to these lost children of men, for His wonderful power in the resurrection of their dry bones, for the wonderful commission to His messengers, the missionaries of the cross, to go into all the lost world of heathendom and, in His name, work these miracles of life from the dead, for the wonderful privilege vouchsafed to those at home of sending forth these laborers into the Lord's world-wide mission field, keeping in loving sympathy and telegraphic touch with their every need and supplying their every comfort.

CHAPTER IV

Does Nature Reveal God?

It is not unusual, in these days of Higher Criticism, so-called, to hear discourses on the "natural revelation of God." Berean-like, it becomes our duty as well as our privilege, to search the records to find out if these things are so.

In trying to answer the question, "Does nature reveal God to man?", we will consider—

1. Man without any knowledge of God.
2. Man whose ancestors did not like to retain God in their knowledge.
3. Man who knows God, or rather, is known of God.

But let us first ascertain the meaning of the terms used by the natural theologian. He seeks to establish the fact that the revelation by nature harmonizes with the revelation contained

in the scriptures; hence that the same God gave both revelations to man. God in nature is, then, the God of the Bible.

He further seeks to show that man's knowledge of God through nature is a revelation separate and apart from Holy Writ. It comes to man's mind through the medium of God's creative works, and not by the agency of His Holy Spirit. Hence, it is a "natural" as contra-distinguished from a "supernatural" revelation.

I. MAN WITHOUT ANY KNOWLEDGE OF GOD

We will let the man to whom God was once unknown first give testimony. But can we summon such a witness? It may be true that we have no well authenticated instance of a man who grew up from infancy away from the society of his fellows, as children reported lost in the woods and suckled by wolves, (See *Footprints of Jesus in the Holy Land* by Rev. W. B. Godbey, p. 28), and any experimenting along this line would be heartless and cruel. But living among us today are thousands of persons whose only school has been the school of nature. Their testimony will be all the more impartial because unbiased by their fellow men.

M. Berthier, himself an educated deaf man and for years a professor in the Paris institution, says: "A deaf and dumb person without instruction, will never have a notion, even vague and confused, of a superior Existence whom it is his duty to love, revere and obey, and to whom he must give an account of his thoughts and actions."

The author of "Children of Silence," Joseph A. Seiss, D. D., LL.D., Director of the Penn Institution for the Deaf and Dumb, says that "the deaf, equally with the hearing, mostly have organs ample for the use of words. Their dumbness is not so much a lack of nature as a lack of education. No one is born with the power of speech, or else, left to themselves, all children would speak one and the same language, and the deaf would have it as well as the hearing,"

Dr. Isaac L. Peet says: "A highly educated deaf and dumb gentleman, in reply to the question whether, previous to his admission into the institute where he received his education, he had any idea of God, or the origin of the world, and the beings

and things it contains, used this language: 'I had none at all, nor had I any of my own soul, for it never occurred to me to seek to know what was that within me which thought and willed.

Dr. Thomas H. Gallendet, the father of deaf mute instruction in this country, says: "I do not think it possible to produce an instance of a deaf mute from birth, who, without instruction on the subject from some friend, or at some institution for his benefit, has originated the idea of a Creator and Moral Governor of the world."

A writer in *Encyclopedia American* says: "After extensive observation and inquiry, we cannot hear or find a single instance in which persons born deaf have conceived of a First Cause from a view of the works of nature, without education."

The *Memoirs of the Academy of Science at Paris* cite the case of the son of a tradesman, deaf and dumb from birth, who, at the age of 24, suddenly began to speak. Many divines immediately questioned him concerning God and the soul, but of these they found him ignorant, although he had been a regular attendant at mass and used to making the sign of the cross, looking upward, kneeling and using gestures of penitence and prayer.

Dr. Harvey P. Peet, Principal of New York Institution, says: "We feel authorized by the evidence before us to deny that any deaf mute has given evidence of having any innate or self originating ideas of a Supreme Being, of a Creator or of spiritual existences or of a future state of rewards and punishments."

From all these data, the general conclusion may be safely deduced that the idea of God is not innate in the human mind, and that the nature of man does not even prompt him to seek this knowledge. Rev. Collins Stone of the Ohio Institution, says: "The light of divine truth never shines upon the pathway of the deaf mute. Even in the midst of Christian society, he must grope his way in darkness and gloom to the unknown scenes of the future, unless some kind hand penetrates his solitude and breaks the spell that holds him from communion with the thought and feeling of the world." Happily, however, in the institutions for their instruction which Christian philanthropy has been instrumental in establishing, we have means provided by which God brings them to a knowledge of himself.

Joseph A. Seiss says that at least one in every fifteen hundred, on an average, is either born without hearing, or loses hearing totally or virtually, before reaching the age of maturity. At this rate, there are now on earth about one million of this unfortunate class. December 20, 1896 the twenty-fourth anniversary of church mission to deaf mutes was celebrated at Church of Incarnation (Episcopal) Madison Ave. and 35th St., New York. Rev. Austin W. Mann, of the Mid-Western Mission was the first deaf mute ordained west of the Alleghanies and has aided the deaf mute missions in Chicago, St. Louis, Kansas City, Indianapolis, Grand Rapids, Detroit, Cleveland, Columbus, Dayton, Cincinnati, and Pittsburg. He has also preached in sign language in England, Ireland and Canada. There are some thirty thousand or more of this widely scattered people, with about ten missionaries to look after them. Facts are certainly worth more than theories. Here are a million human beings to whom nature does not reveal God,— a million living witnesses that man is not, by nature at least, a religious being. And with them agree the words of scripture: "Faith comes by hearing," and "how shall they believe in him of whom they have not heard," and "how shall they hear without a preacher?"

In the light of these facts, how transparent becomes the proof of the natural theologian that God exists because "the belief in the existence of God has characterized man in all countries, times and stages of civilization." Imagine a learned D. D. rationalistic higher critic of today answering a Christian deaf mute professor in the language of his text-book; You did know God before you was educated, but was too ignorant to realize it. These men who have educated you have sinned in failing to impress this on your mind. And then we may hear the deaf professor reply, as did the man who was born blind to the Pharisees of Christ's time; Whether my educators be sinners I know not; one thing I do know, that whereas I once knew not God, now I know Him, and rejoice in the liberty of the gospel wherein Christ has set me free.

Man's religion is acquired, not born with him. If the latter were true, all men would worship alike. But what are the facts? One-fourth of the earth's population today worship God the Father and Jesus Christ his Son, with hymns and spiritual

songs. A larger number, called pagans, have as objects of worship the sun, moon and stars, angels and demons, and spirits of the departed, living men and women, all kinds of animals, birds, reptiles and insects, trees and plants, rivers and mountains and stones, fire and air, and besides these, images without number, made of all kinds of material and in all conceivable forms. Idols of worship, at the present time, are made a lucrative branch of merchandise by a class of manufacturers and trades in Christian as well as in heathen lands. Only a short time ago, (1903), I read of a firm in Philadelphia which makes and ships idols to India.

In the beginning God created the heaven and the earth and all that is therein, and throughout this whole creation there is no speech nor language; their voice is not heard. To man alone God gave a living soul with power to receive knowledge and to teach it to others.

Man thus endowed and educated has been able even to open the understanding of his unfortunate fellows—the deaf mutes; but never since the world began has it been known that the dumb and speechless handiwork of God, in its natural course, ever opened its mouth and spoke forth the thoughts of its Maker. God, as revealed to us in Holy Writ, of old times spake unto the fathers by the prophets, and in these last days unto us by his Son; but He has not revealed His will unto our fathers or unto us through the medium of nature, so far as we have any authentic record.

II. MAN WHOSE ANCESTORS DID NOT LIKE TO RETAIN GOD IN THEIR KNOWLEDGE. GALATIANS 4:8

But to go a step farther: Does nature reveal God to men who lack the truth once possessed by their ancestors? Again from authenticated evidence, not speculative philosophy, we seek explanation of the various stages of degradation in which we find the pagan world today.

The Bible is the oldest reliable history extant. Geology and archaeology written by men are slowly but surely adjusting themselves to the facts recorded by Moses, and the monuments are corroborating the incidental references to persons, places and events in the inspired record.

From the Bible, we learn that God created man in his own

image and pronounced him very good; but that man disobeyed his Maker and became so wicked and corrupt that, by the time of Noah, the Lord said, "I will destroy man from the face of the earth." Again, when the descendants of Noah forgot God and began to build a tower unto heaven, God confounded their language and scattered them abroad upon the face of all the earth. Thence, Paul testifies although "knowing God, they glorified him not as God, but became vain in their reasonings and their senseless heart was darkened. Professing themselves to be wise, they became fools and changed the glory of the Incorruptible God for the likeness of corruptible man and birds and four-footed beasts and creeping things. And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting." And eight hundred million pagans today are witnesses to the truth of Paul's statement.

God had made a covenant with Noah and his sons and with their seed after them. How this knowledge was transmitted from generation to generation may be gathered from the writings of Moses, unto whom the Lord spoke face to face, as a friend speaketh to a friend. "The Lord commanded us," says Moses, "to do all these statutes for our good always. And ye shall teach them unto your children and your children's children, speaking of them when thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up."

Thus were men to be taught of God in times past, and thus in these last days the fuller revelation through his Son. God has not, nor is not, teaching those who sit in pagan darkness to do as they are doing, even through the dim light of nature, else their worship would be acceptable to him. Paul assures us that the things which the Gentiles sacrifice, they sacrifice to demons and not to God; and also, "after that, in the wisdom of God, the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe." I Cor. 1:21.

Paul also writes to the Ephesian converts that in time past they were Gentiles in the flesh, having no hope and without God in the world; and to the Galatians that when they knew not God they did service unto them which by nature are not gods.

And this is what we find in China today where the gospel has not been preached, that they know not God.

Dr. Griffith John, for fifty years a missionary in China, says that he has never met a heathen who knew the true God, nor one that was seeking or feeling after the true God. The gospel not only did not find, but had to create, a desire for the truth.

Rev. Wm. Cornaby, in China more than twenty years, says there are those in every place who are spoken of as good—more worthy than others; some who have no evil purpose to rob or kill; but he has never yet found one, even among such men, in a religion where the gospel has never been preached, to whom he did not feel it his bounden duty to exhort to repent of his former ways of worship and turn to the true God.

Rev. John Darroch, a member of the China Inland Mission some fifteen years, says that a coolie who was carrying his baggage told him that Yu Hwang Ta Ti (an ancient Chinese worthy born in his own district) was the Heavenly Official (Tien Lao Yie).

I myself have heard various expressions from the unconverted Chinese,—from the learned and unlearned, the rich and the poor. A clerk from the boat office opposite our street chapel said that heaven (Tien) was the true God; that his eyes were the stars and his ears were Yu Hwang Ta Ti (a sage of the Han dynasty named Chang I); that Tien Lao Yie (the heavenly official) was another name for the same, and that he ruled over the god of wealth and all the other gods. A teacher had heard that Shang Ti (the name used by missionaries) was the true God, but knew nothing further—the subject was too deep for him. Another teacher had heard that Tien Chu (the Catholic term, meaning “Heavenly Lord”) was the true God, but knew no more.

Chang Ren Fu, a Chinese evangelist for several years at our station, Luchowfu, thus relates his pre-Christian experience: “My ancestors for four generations were teachers. Every morning as I entered the school room, I made obeisance to the tablet of Confucius on the wall. Shang Ti, the term which Protestants use for God, I read in the classics, but grew up with the idea that it meant the Gem Emperor, a man named Chang I, born in the Han dynasty. I supposed that he ruled as the highest in heaven. It did not enter my mind that any of the idols

were false. At home, all worshipped the "heaven-and-earth" tablet, our ancestors and the Emperor. No religious instruction was given except by these object lessons. On new year's day and other special occasions, incense and tapers were burned before the tablet, and paper money and fireworks in the open court or before the door. The family kotowed before the tablet, the children to their parents, and the younger brothers and sisters to their elders." He learned from occasional contact with Buddhist and Taoist priests at the temples that eating the flesh of the cow, horse, goose or pidgeon was sin, and he must ask the idol to remit it, or in the next world he would be changed into that animal. In worshipping the god of literature or the Confucian tablet, he secretly hoped the idol would help him pass the government examination. Perhaps the god of wealth would specially favor him with good luck at gambling—to him a happy thought. But neither priests nor idols could give him any assurance of sins remitted, or of positive good luck, and he went on in that uncertain state of mind, fearing eventually the torture of the devils in Buddhist hell. He was thirteen years old when he first heard the gospel of salvation proclaimed by a missionary. He did not like to hear it at first, because his father spoke disparagingly of it. He was baptized at the age of 28. He has since gone to his reward.

From all this testimony, the conclusion is irresistible that nature does not reveal God to the Chinese whose ancestors refused to have Him in their knowledge. And China will compare favorably with any other country in natural scenery, wealth and production. We have not in all history an instance of a people sunken in idolatry ever of themselves rising to the worship of the one true God. This cannot be from lack of nature's teaching, for nature is ever with them and always the same. The conversion of a pagan to Christianity is not an advance from a dim and partial light of God to the full revelation of Him in Christ, but a complete turning round from the worship of a false to the worship of the true and living God. And this accords with the action of the people of Lystra in Paul's time. When they saw the crippled healed, they cried out, "The gods have come down to us in the likeness of men." And they called Barnabas Jupiter and Paul Mercury, and would have done sac-

rifice, but Paul and Barnabas exhorted them to turn from these vain things to the living God.

But perhaps some admirer of Socrates, Plato and Aristotle is eager to ask, Whence came their term for god, ('o Theos), and what did it mean? Let their own writings give answer. They contended that every common term, as man, tree, mountain, was the name of something really existing. For example, in addition to this, that and the other particular mountain, visible to the sense, there is really existing mountain in the abstract. This collective term was made up of the properties common to all the particular mountains classified. Hence, the common term "theos" was to them a name comprehending the real or imaginary properties common to some or all of their gods, as they chose to make it local or universal. Some have attempted to read into their word "god" all that the word means to us today, but certainly no scholar would define Plato's use of it by any knowledge other than that known to Plato. Imagination can only re-combine such ideas as association, phantasy and memory furnish. What remains of classic Greek literature shows that all their association of god-ideas was idolatrous. Is it not high time, then, that writers of Christian evidence stop trying to prove the existence of God by the same argument the heathen philosopher Plato used in *Laws*, Book X, to prove the existence of the gods, viz: "the fact that all Hellenes and barbarians believe in them?" The natural man receiveth not the things of the spirit of God, neither can he know them, for God is Spirit and must be spiritually discerned. Hence, not even the nature of man can reveal God, for it can no more reveal that which it does not possess than nature outside of man can reveal other than the things of nature.

Ought we not then to scrutinize very carefully the credentials of any man who claims to give us a revelation of God from nature? But Natural Theology is here; we have large treatises on the subject, and students are required to study it in textbooks on Christian evidences. It must be satisfactorily accounted for. Whence came it? Here we are on the sure ground of history. The *Encyclopedia Britannica* states that, as a distinct science, it may be dated from the publication of Raymond de Sebonde's *Theologia Naturalis* in 1436, although portions of it

had been admirably presented by ancient philosophers, as Socrates, Plato, Aristotle and Cicero. But what authority had Raymond de Sebonde, a Spanish monk, to give us a revelation of God, natural or otherwise? He presented no credentials that he was either prophet or the son of a prophet. He asserted that God had given us two books, the book of nature and the book of scripture. Now we know that the book of scripture was given by men of old as they were moved by the Holy Spirit, but what spirit moved Sebonde to write his book of natural revelation? The Britannica well suggests that it was the spirit of the ancient Greeks and Romans. But will Christian students be better fitted to preach the gospel of Christ by being taught the wise (?) sayings of heathen philosophers as the natural revelation of God? Yet in a book written by a late professor of Bangor Theological Seminary is this remarkable statement: "Christian theology finds a place in its system for all the doctrines of natural theology."

But is it not strange that some one of the numerous authors on this subject has not ventured to put in type a chapter or a paragraph of this natural revelation in the exact words God gave it to him? Joseph Smith, the Mormon, was more consistent at least. He not only claimed to have a revelation from God, but he produced the book, false as it was afterward proved to be.

I once asked the Bible professor in a Christian College to give one paragraph of the natural revelation,—one which he could set off by quotation marks and say, "These are God's words to man through nature." His answer was: "Oh, that's easy enough; there are numerous sayings—I do not recall any just now—yes, I think of one,—Plato said, "Do unto men as you would have them do unto you." But the same Plato says: "The soul of the sun is a god, because it carries the sun about in a chariot to give light to man." Will any one claim that this last saying was a revelation from God? I think not, but Plato himself goes farther, for he does not claim to have received either saying from God. Can it be that Plato was more honest than this Christian professor? And Plato a pagan!

On another occasion, this same professor was asked, Do you know enough revelation from nature, apart from the Bible, that you would dare to preach to a man who asked you, What must I

do to be saved? The answer was, "Yes sir, plenty of it," but suffice it to say that such revelation has never materialized upon paper.

Christian students, slowly but surely is this barnacle of natural theology gathering about the gospel of Christ, as did the sayings of the scribes and traditions of the elders about the Old Testament law. If we do not cast it off, Christ may say of us, as of the Pharisees of old, "In vain do ye worship me, teaching for doctrines the commandments of men."

Some professors talk learnedly of primitive man in nature worship gradually rising by the law of evolution to the knowledge and civilization of God's people. This can no more occur than evolution in Christianity. For instance, if one Christian commenced where another left off, there might be some excuse for such theology, but we know that each individual must begin as a babe in Christ and go on toward perfection. It is enough for the disciple that he be as his Master; he can never surpass the perfection of God. Jesus was the sinless Man. None of the millions who have since lived has attained unto the full stature of man in Christ Jesus. History shows the tendency of human nature to be retrogression (devolution instead of evolution) from a perfect original. The connecting link of evolution in righteousness from one generation to another has yet to be found. Paul speaks of himself as the chief of sinners, and of Peter that he withstood him to the face because he was to be blamed. Martin Luther had his faults; John Wesley repented oft, and Alexander Campell was far from perfect. Therefore, if the Christian man cannot attain perfection in this world with all the help of the divine spirit, we can readily see how impossible it is for the natural man to rise higher than his natural environment without outside aid.

III. MAN WHO HAS KNOWN GOD, OR RATHER IS KNOWN OF GOD.—GALATIANS 4:9

A learned friend, wrote me in this wise: "I read your essay with interest, but cannot understand just what your object is in attempting to prove that nature does not reveal God. A house reveals something that the architect has or had in mind: of course, it does not reveal the *whole* architect. If it is, for instance, an orphan asylum, and you know that the builder used

only his own means, you conclude that he was benevolent and humane. We may thus reason out some of the qualities and powers of the Maker of the universe; our conclusions would probably be right in some respect, and wrong in some respects. "Natural laws" are only God's ways of working, and if the creation reveals to some extent the Creator, this ought not to be a cause of alarm to the believer in God."

Here we see the need of strict definition of words. The professor evidently uses the word "reveal" in its general sense of "divulge, discloses, show, etc." Whereas he should have seen from the very title of the essay, "Does nature reveal God?" that I used the word in its specific sense, meaning "to communicate that which could not be known or discovered without divine or supernatural instruction." The house, in his illustration, gives no hint that there is anything supernatural in the method or subject-matter of its communication. Had it communicated the name of the architect, as to Isaiah was given in advance the name of Cyrus, it would have been a case in point. In the orphan asylum illustration, the conclusion of "benevolence" is deduced from the fact already known that the builder used only his own means; in other words, the premises of a syllogism were given, and it only remained to draw the logical conclusion. No supernatural instruction was revealed. And it is by use of this illustration (which we see does not illustrate) that the professor proves (that which needed no proof) that the creation "shows" to some extent the Creator "to the believer in God"; for he says, "We (who believe in God) may thus reason out some of the qualities and powers of the Maker of the universe." Why, we who believe in God need not, in the first place, to reason out the Creator from the things created; we had that fact communicated to us by supernatural instruction—the word of God—before we became believers. For how could we have believed in Him of whom we had not heard? And how could we have heard without a preacher or teacher?

The professor makes the mistake of some others in failing to distinguish the two classes who observe God's universe, viz: those who know and those who do not know God. To the former class, the bounty of providence and works of creation witness to God's goodness and spoken truth, declare his glory, and show

forth His power and divinity; to the other class, the creation of things and course of nature are variously accredited to Osiris, Ormazd, "laws", blind chance, a great egg, and a whole lot of other absurd things.

Let us give a concrete illustration of each class. The nineteenth Psalm shows us how men who have known God observe His works, as follows: "The heavens declare the glory of God and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language; their voice is not heard. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the sun, which is as a bridegroom coming out of his chamber, and rejoiceth as a strong man to run a race. His going forth is from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof." Note:

1. That the speaker is the "sweet singer of Israel", David, a man after God's own heart.

2. That he speaks to God.

3. That his object in speaking is to praise God, to whom he prays that his words and meditations may be acceptable.

4. That his language is paradoxical. While he apparently makes "the heaven declare, the day utter speech, and the night show knowledge", he is quick to explain that this is only done by way of poetic license (a figure of speech called personification): that, in fact, the heavens, firmament, day and night do not possess articulate speech, for "their voice is not heard; there is no speech nor language." Just as, for example, another poet has said:

"When Music, heavenly maid, was young;
While yet in early Greece she sung."

It was perhaps farthest from David's thought that centuries afterwards, notwithstanding his cautionary explanation to the contrary, his words would be taken literally to mean that God does actually give the heavens, firmament, day and night intelligible voice, so that not only is the man of God edified thereby, but that all those who have forgotten God (who, in ignorance of Him, are walking in their own rebellious, unrighteous ways) are also daily, nightly listening understandingly to this speech.

Matthew Henry, in his Commentary on the Psalms, says: "All people may hear these natural, immortal preachers speak to them in their own tongue the wonderful works of God." If those people of the world who have forgotten God are thus hearing these natural preachers, they must be the ones mentioned by Paul to Timothy who are ever learning and never able to come to a knowledge of the truth. 2 Tim. 3:7. For in China, people ignorant of the cause of an eclipse of the sun, collect in excitable crowds, beat gongs, explode firecrackers, beseech idols, and make great outcries to frighten away the dog monster that is trying to swallow the sun.

But Paul does not so understand this passage, as may be seen from his use of words in Romans 10:18, viz: "But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words into the ends of the world." Referring this to the Gentiles, says Meyer's commentary, is quite foreign to the connection. The subject is those who remained unbelieving (of verse 16), by whom Paul certainly means the Jews, although without expressing it directly and exclusively. Paul clothes in these sacred words the expression of the going forth everywhere of the preaching of the gospel. "Their sound" means the sound which the preachers send forth when they preach." This, although Meyer is not free from the general error of natural theologian when he says the subject of Psalm 19:4 is the universally diffused natural revelation of God. Paul, on the other hand, writing to the Colossians (1:23) says: "Be not moved away from the hope of the gospel which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister." Here the preaching is by a mode of speaking quite natural, and the hearing is likewise by a very natural phenomenon of every day life. There is no mention of an unnatural preacher, as the stars, or of an unnatural process of hearing by having to interpret inarticulate speech or unintelligible language. Paul brings the meaning down out of the airy heights of figurative speech, and gives the words their usual force and effect.

Now it is to this very passage of Scripture, the nineteenth Psalm, that the natural theologian turns with the most complacent assurance when he would prove to the Christian (for I trow

he would be among the last to go as a missionary to prove it to the heathen) that God has given us two books—the book of nature and the book of revelation. His, he blandly asserts, is a theology not based on revelation. But he continues to the man who professes to believe the Bible, this Psalm is the ultimate of demonstration that all men have a religious instinct,—a tendency of mind to worship something higher than themselves. It is proof positive that the works of creation do reveal God to man, and thus all nations, especially those lowest in the scale of knowledge, are taught of God. Through nature, though dimly perhaps, they all are thus enabled to look up to their Creator, the Ruler and Giver of all things.

But unfortunately for the natural theologian's theory, not one of these lowest tribes cited asserts that "the heavens declare the glory of God", or that "the firmament showeth His handiwork." This fact is so significant, the wonder is that men, apparently sincere, have so long overlooked it. Even so rationalistic a student as Max Muller caught a glimpse of the truth when he asked: "Can it be said that a monotheistic instinct could have been implanted in all those nations which adored Elohim, Jehovah, Moloch, Dagon, Baal, Ashtoroth, the sun, the moon, the planets, and all the hosts of heaven?" "Yet", comments Geikie, "all these divinities were worshipped by Semitic peoples."

Why is it that all others except the men who have known God,—all those groping in the darkness of their own benighted minds, if they speak at all on the subject, say that the heavens declare the glory of this, that or another god, according as their philosophy or superstition teaches? This question should at least make us pause for investigation. Note the comparison between the words of a man of God and of those absorbed in the wisdom of this world, or in heathen darkness dwelling:

David, a man after God's own heart, says: "The heavens declare the glory of God, and the firmament showeth His handiwork."

On the contrary, the Brahman, see the Sama-Veda, says: "Brahma, the father of all creatures, came into existence from a great egg, which shone with golden splendor. The generation of Brahma was before all ages unfolding himself evermore in a beautiful glory."

The Buddhist, see the Pali sacred books, says: "The world consists of two orders of existence—an infinite multitude of souls (insects, animals, men), and the inflexible laws of nature. The hermit of Sayka, only a man, was deified after death and called Buddha. He became an infinite being by entering Nirvana, which is neither in the sky above nor in the earth below, yet it exists."

The Zoroastrian, see the oldest part of the Avesta, the Gathas, says: "Zerana-Akerana, in order to destroy the evil which Ahriman had caused, determined to create the visible world by Ormazd. And Ormazd created for his aid the whole shining host of heaven." T. G. R. 195.

The Egyptian, as gleaned from his theology, says that Osiris, the sun, brought forth the seven great planetary gods, and then the twelve humbler gods of the signs of the zodiac; they, in their turn, producing the twenty-eight gods presiding over the stations of the moon, the seventy-two divine companions of the sun, and other deities."

The Grecian, see ancient history, says: "Zeus, god of storms, ruler of the atmosphere, wielder of the lightning, the favorite divinity of the Aryan race, became Indra when he reached India, and Jupiter when he arrived in Italy."

The Roman, see history of Rome, says: "Jupiter carries the lightning, and is the supreme god of the skies. The Juno of the Capitol is Queen of Heaven."

The Scandinavian, describing the universe before the great Ymir lived, says: "The sons of Bors lifted the dome of heaven and created the vast Midgard (earth) below. The sun of the south, companion of the moon, held the horses." T. G. R. 365.

The Chinese Taoist says: "The Tao was before the gods, and is the origin of heaven and earth. As that which can be named, it is the mother of all things."

The Confucianist, see Chinese philosophy, says: "The Grand Extreme is the one highest ultimate principle of all existence. It operates by ceaseless active and passive pulsations, which originate all material and mortal existences."

The Shintoist, see religions of Japan, acknowledges a Supreme Being who inhabits highest heaven (but who is too

great to require any worship), and a multitude of lesser divinities who govern earth, air, water and the human race."

The Deist claims that nature and reason are, and should be, his only and true guide in moral and religious matters."

The Atheist denies the existence of a Creator and Supreme Ruler of the universe, and believes that all things exist and occur simply by chance—without law, design or cause.

The fool hath said in his heart, "There is no God."

We see from the above that those who did not like to retain God in their knowledge, and so forgot Him, make statements none of which are true and all of which are mutually contradictory. Their foolish hearts have become thus darkened, because that when they knew God, they glorified Him not as God, but turned the truth of God into a lie. And so to them, the heavens declare the glory of they know not what. But evermore still, to the men who know God,

"The spangled heavens, a starry frame,
Their Great Oriental proclaim;

* * * * *

Forever singing as they shine,
The Hand that made us is divine."

To these Davids, the invisible things of God from the creation of the world, even His wondrous power and Godhead, are clearly seen. Not with the natural eyes, of course, for the natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned, I Cor. 2:14. It is by the eye of faith that the things invisible are seen, being understood by the things that are made. For faith is the evidence of things not seen. Philip said, "Show us the Father and it suffieth us." Jesus said unto Philip, "Have I been so long time with you, and yet hast thou not known me? he that hath seen me, hath seen the Father." John 14:9. Through faith, then, we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Heb. 11:3. We look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal, but the things which are not seen are eternal. 2 Cor. 4:18. And this agrees with Rom.

10:17, which says: Faith comes by hearing and hearing by the word of God. So that only those who, by tradition, folklore, literature, God's messenger, or in some other way, have heard the word of God can, through faith, see the invisible things of Him, and so teach them to others. It is all plain, then, why the heathen in their blindness, falling down to wood and stone, never say, "The heavens declare the glory of God,," for they have long since forgotten God and God's word. And how shall they again hear without a preacher?

Now all men at the beginning knew that God is the Creator and Giver of every good and perfect gift, for God told them so. And His works of creation and bounty of providence are perpetual witnesses to His spoken truth. The man, then, who first so far allowed himself to forget God that the on-going universe and never-ceasing providences no longer reminded him of his duty, to his Maker and Preserver, has no excuse or cloak for his unfaithfulness and unrighteousness. Ah, just here is the starting point of all man's idolatrous rebellion against his Maker,—his awful sin of unfilialness and unthankfulness. For God left not himself without witness. Man need never have lost God's spoken truth, for there were daily, nightly reminders of it. The rainbow and the rains, the sunshine and the stars, the seasons and the harvests are perpetual witnesses of God's covenant with goodness to mankind.

Now the mere mention of witnesses implies a plaintiff. For without a plaintiff, there can be no action brought into court, and consequently, no need of witnesses. Now God is the Great Plaintiff in this case. He has appeared in the court of earth, and said: "I created heaven and earth and all things. Man I made in mine own image, and gave him life and food and dominion. When he strayed into the by-ways of sin, I sent mine only Son to seek and to save him. I AM that I AM; these are my witnesses."

Now witnesses may be either mute or personal. A mute witness may be dumb, as a star, or without intelligible speech, as an ourangoutang.—e. g., "There is no speech nor language; their voice is not heard." Personal witnesses are those who testify for themselves, or by proxy. A proxy may be an inter-

preter, or other duly authorized agent.—e. g., “Though I bear record of myself, yet my record is true; for I know whence I came and whither I go.—John 8:14. As my Father hath sent me, so send I you.—John 20:21. Mute witnesses cannot of themselves testify, but may be adduced in support of or to corroborate the evidence of personal witnesses.—e. g., “Laban said to Jacob, This heap of stones be witness betwixt me and thee.” Gen. 31:52. The Psalmist said: “The heavens declare the glory of God.—Ps. 19:1.

Thus, from the brightness of the heavens, we, who have not forgotten God may understand how it is that the Creator is light; their vastness of extent bespeak to us His immensity; their height His transcendence and sovereignty; their influence upon this earth His dominion and providence and universal beneficence; and all declare His almighty power, by which they were first made, and continue to this day according to the ordinances that were then established.” “Day unto day . . . and night unto night” is the established order according to His covenant with Noah (Gen. 8:22), that while the earth remaineth, day and night shall not cease.—M. Henry.

God’s providence and creation (excluding man) are the mute witnesses to His spoken truth. God chose holy men of old to be His personal witnesses on earth, duly authorizing and accrediting them by the gift of His Spirit; and in these latter days, God’s Son chose the apostles and after them the faithful disciples, sealing them with the Holy Spirit of promise, saying “Ye shall be my witnesses both in Jerusalem and in Judea, and in Samaria, and unto the uttermost part of the earth.—Acts 1:8.

We have now seen that nature does not reveal God to men who have no knowledge of Him, nor to men whose ancestors refused to have God in their knowledge, but we may all, welcome the glad tidings that, under the efforts of Christ’s witnesses, the wildernesses and waste places of the earth are beginning to rejoice and blossom with the rose of Sharon. The missionaries at home and abroad are nobly striving to carry our Christ’s marching orders. This is God’s method of teaching all men, and man cannot improve upon it. God has spoken directly to His chosen servants, and through them to the people; thenceforth

holy men are to be teachers of men. It is interesting to hear from these missionaries of the cross, as they send back reports of trials and triumphs from the forefront of battle, as it were.

Dr. Griffith John tells of two cases of conversion on first hearing the gospel. In one place, a Mr. Shan, a strictly moral man, was devoutly worshipping idols, with no idea of the true God. On hearing the gospel, he immediately said, That is the true doctrine. Within a week he was a convert to our perfect satisfaction, a believer in the true God. From that time, he has been growing in brightness day by day, and is now a prominent preacher of the Word. The other case was a man whose business it was to explain the sacred edict. He was also a great gambler. He came one day and listened to the gospel, and believed it at once. He then came regularly to the services. Within the first year of his baptism, he brought in eleven people from his own village. The second year he was taken on as assistant evangelist."

Rev. Wm. Cornaby relates a singular conversion in David Hill's work. One night Mr. Hill prayed that at the next night's meeting some man would repent and become a follower of Jesus. This actually occurred, for the man who came forward the next night said, as he did so, I want to repent of my sins and follow Jesus. He soon became a preacher, and has continued until to-day, one of the most prominent. But the strange thing about the case, and which perhaps Mr. Hill never knew, was what this man told me afterwards. "Do you know why I came out that night?" he queried. "No", I replied. Well, said he, "I had been in business, and got into financial straits worse and worse until one day I went up on the pagoda, and it was a question in my mind whether I would throw myself off or not. I heard of this preaching in some way, and I went to the hall that night. I listened to the speaker and said to myself, Why can't I, with a little application, in a short time outdo that man as a preacher? I will join his society. Something within said, No, you don't want to join yourself to the hated foreigner—all my former prejudice was against doing so. But my financial troubles outweighed these suggestions, and I went up and told the preacher, I wanted to repent and be a Jesus' man. I was taken in, and sure enough, by strict application, I soon had the script-

ures so that I could tell them off in glowing language, as I had supposed." He thus became a preacher, and after preaching to others for a long time, and getting more light himself, he finally came to real repentance and faith in Jesus as his Savior.

Rev. George Nichol, for many years a member of the China Inland Mission, says: "When laboring in Chungking, West China, I met a Confucian scholar whom the literati of that city called the "small sage" on account of his literal adherence in his daily life to the teachings of the great sage. It was through being asked to visit his sick father, an old man of 94, that I got to know him personally. The attention he paid me, especially on arriving at or departing from his home, was such as I have never met with elsewhere in China. He showed loving reverence and tender care towards his aged father. The common people looked up to him with respect, and owned him the most upright and honorable man in the whole of that populous district. As a scholar, he had taken the second degree at the government examinations, his younger brother being a graduate of the first degree. From the time of our first meeting a friendship was formed between us which lasted till his death. He had never heard the gospel, and it became my privilege, through conversation and by Christian literature, to make known to him the good news of salvation through Jesus Christ. After I had known him about four years, he was taken seriously ill, and his brother came for me to visit him. I went to his home, and on entering the room in which he lay, I found him repeating somewhat vehemently, "The idols cannot save me, the idols cannot save me", after saying which he spat again and again to show his utter contempt for the idols, then added in the same intense tone, "The goddess of mercy cannot save me, the goddess of mercy cannot save me." And then in a quiet, gentle voice, and a ring of faith in his words, he said, "Jesus can save me, Jesus can save me." He took no notice of my entering, and his brother foolishly said, "Jesus has come to see you", but to this the sick man paid no heed. I chided the brother for what he said, and then he told him that Li Shin Tien (my Chinese name) has come to see you. The sick man paused for a moment, and then slowly said, Li Shin Tien is my good friend. But at this time he was drawing near the gates of death, and his mind was taken

up with but one thought, so on he went repeating, "The idols cannot save me (spitting as formerly), the goddess of mercy cannot save me (more spitting); Jesus can save me, Jesus can save me." In his last moments he had nothing but contempt for the false gods of his country; he made no mention of the great sage of China; he claimed no merit whereby he might gain a good reward for his life of imitation of Confucius. No, this exemplary Confucian needed saving and a Savior, and the only words that found an echo in his heart as he passed away, were, "Jesus can save me, Jesus can save me."



PART III

**How God's Word Is Now Made Manifest Through Preaching,
Titus 1 : 3 ; II Timothy 1 : 10. Or, The World-
Field Mission of Witnesses for Christ,
John 6 : 29**

CHAPTER IV

The Pro and Con of Heathen Missions

Years ago, the indolent shepherds of the church threw all the responsibility for the conversion of the heathen upon God. When Carey announced his purpose to go to India, the aged elders with solemn mien said, "Young man, sit down; When God wants the heathen converted, He can do it without your help." But Carey went to India, and others, following his example, went into other heathen fields; until the conscience of lazy Christendom began to grow uneasy. Then some specious apologist for the heathen invented the famous soothing syrup formula—mission heart's ease,—that the heathen are better off without the gospel; for if they never hear it, they will be saved in their ignorance, (God is not so unjust as to punish those who didn't know any better), but if you take them the gospel, you place them in the greatest possible danger, for if they reject it, they shall be condemned. The most humane thing to do, therefore, is to let them alone in their safe and happy innocence.

But still the consciences of the more earnest Christians would become disquieted and burn within them, and many were the forms and varieties of this soothing syrup compounded to meet and quiet these new cases. But all to no avail. There were an ever increasing number of sincere and devoted disciples of Christ who would be satisfied with nothing short of conscientiously obeying their Lord's last commission—"Go ye into all the world and preach the gospel to every creature." And this they persisted in doing despite all opposition—thus showing their faith by their works,—and the result has been only good (and not evil) continually. Then the opposition, finding their

remedies useless on their hands, ostensibly admitted a wrong diagnosis of the case, and changed from allopathic to homeopathic treatment and doses. They put forth in their bulletins that the heathen were not really so bad as they had been represented; in fact, if they were examined without prejudice in their customs, literature and religion, they would be found not seriously diseased, but on the other hand to be possessed of sufficient grains of truth to enable them to seek the Lord and find him in their hour of need; that they have been living in the full blaze of the light of nature, declaring to them the glory of God; that men among them in all ages had been inspired by God, as were Moses and Isaiah.

Then the Christian world, even some of those who were the most persistent in urging missionaries to go forth into heathen lands—seemed to yield the floor wholly to their opponents, and to seriously doubt, whether, after all, the heathen were really lost in the state they are; and to justify themselves in going at all, they, in desperation, as it were, threw once more the whole responsibility back upon the Lord. They tacitly said, “We cannot account for the Lord’s command, “Go ye into all the world and preach the gospel to every creature, but ours not to reason why, ours not to make reply, ours but to do and die.” So that now you may hear some of our most enthusiastic young missionaries even apologetically declaring, “It is not with me so much a question as to whether or not the heathen can be saved without the gospel, but the question is ‘Can I be saved if I do not take it to them?’”

Now my friends, when Peter says, Be ready always to give an answer to every man a reason for the hope that is in you, I take it that he does not mean to give your own reason but God’s reason on which to base that hope. Now look at that reason again, “Can I be saved if I do not take it to them?” and see if it is not man’s poor excuse of a reason. Does not that young man virtually say, “I do not know whether or not I will be of any help in God’s plan of saving the heathen, but I do want to save myself. Isn’t that a selfish reason, pure and simple? Isn’t it almost selfishness personified? He don’t know that he will be of any help to others, but he will help himself. Now the motive prompting the earliest Christian missionaries was an unselfish

love for others—a willingness to sacrifice their own lives, if need be, for the salvation of others. To go to the mission field with no higher or clearer motive than a dogged determination to save one's self,—how is this imitating or obeying the Christ at all? Christ saved others,—himself he gave as a sacrifice for them.

No my friends once more let us go back to Christ and learn of him. Let us thus shake off this drowsiness caused by the opiates, even though homeopathically administered by those who would apologists for the heathen be, lay aside the weight which doth so easily beset us and run anew the mission race that is set before us. We have forgotten, for the moment, Jesus' declared purpose in coming into the world—to seek and to save that which was lost. As my Father hath sent me, He says, so send I you. Ge ye into all the world and preach the gospel to every creature. When He issues the command, therefore, it is for the express purpose of seeking and saving the lost, whether Jew or Gentile, civilized or heathen. It is not primarily to save his already made disciples. For he came not to call the righteous the already called—but sinners to repentance.

But to be fair and impartial, let us hear the reasons given why the heathen will be saved as they are:

1. Because of want of opportunity to hear and believe. All who hear the gospel and reject it, of course, will be condemned, but people cannot be condemned for rejecting that which they have not heard. This argument is put forward mostly by those who believe in a probation after death, as the Catholics with their purgatory, or the soul sleepers with their intermediate state. They do not say the heathen are all right as they now are, but that they will be given another chance; or at least an equal chance, with those who hear the gospel on earth. They quote such passages as, "Today shalt thou be with me in paradise, (Luke 23:43); and "He went and preached to the spirits in prison, (I Peter 3:19).

It may be remarked, however, that the man whom Jesus promised would be with him that day in paradise did not need a second probation; and, as to the second citation, Prof. McGarvey thus explains the passage: Christ in the Spirit and previous to his appearance in the flesh, strove with the antediluvians against their increasing wickedness. Peter styles Noah (2 Pet. 2:5) a

preacher of righteousness; and the method by which God's Spirit has always striven against sin is through the voice of living preachers of righteousness. All the Christian Jews were familiar with the pre-existence of Christ, as taught by Paul, John and Christ himself, and they knew that whatever God did by his spirit, it was proper to say that Christ did. Historical criticism rightly understood and applied, never disregards the historical allusions made by a writer, in seeking to understand what he says. Christ in the Spirit preached to that generation (of Noah) and they were spirits in the prison at the time of Peter's writing. I myself have preached to people long since dead. Peter does not say when or where this preaching was done, i. e., whether done in the prison or before the imprisonment. The very mention of the disobedience in the days of Noah could not fail to remind of both time and place. It was then that God said, "My Spirit shall not always strive with man."

But as to a general statement sufficient to explain the finality of earthly opportunity, we are told in 2 Cor, 5:10 that we must all appear before the judgment seat of Christ, that everyone may receive the things done in the body, according to that he hath done, whether it be good or bad,—see also Rom. 14:12. We are to be judged according to men in the flesh, says I Pet. 4:6.

2. They already have enough gospel in their religions to save those who sincerely practice or live it. It matters not, therefore, whether they ever hear of the historical Christ. According to Max Muller, "There is hardly one religion that does not contain truth sufficient to enable those who seek the Lord to find him in their hour of need.

But, again falling back upon the word of God, let us ask, How can they seek Him of whom they do not know? Or, how can they believe in Him of whom they have not heard?

There is a popular delusion abroad in Christian lands that the heathen are standing with outstretched arms and open mouth to receive the gospel—a companion picture, as it were, to that of young birds in the nest when they see the mother bird returning with a worm. On my recent trip home from China, I heard how this delusion probably originated. Dr. Corbett, of Chefoo, related the story of an early missionary (more than 50

years ago), a very zealous young man, but wholly inexperienced in the ways of heathen people; who after a brief study of the Chinese language, took some gospel tracts and started out to sow the good seed. He did not sell the tracts—he was too good-hearted to let money bar a single soul from receiving the precious word. He gave them away, and the natives, filled with wonder and curiosity at sight of the strange foreigner, and his still stranger manner of distribution—without money and without price—made a run, as it were, on his bank of such unlimited credit, with the result that the young man fled for a tree, up which he climbed and from whose overhanging boughs he let fall his tracts, like leaves, into the upstretched hands of the hungry crowd below, who seemed to fairly jump to snatch every tract in the air before it had time to reach the ground. The inexperienced young missionary wrote at once to his home board, the wonderful truth that the heathen Chinese were so hungering for the word of God that they were standing with uplifted hands ready to receive whatever the missionary had printed and time to give them. This wonderful experience was faithfully reproduced on the pages of many religious papers and magazines, and scattered broadcast over the country. That missionary grew older and wiser, and never after committed the same folly, for it made him both sad and serious when he learned the truth that not one of that motley crowd that day knew, or even suspected, that he was giving them the word of God,—but all were wonderingly enjoying the curious antics of the, to them, strange foreign devil. The good man's body now lies mouldering in the grave, but his phantom story still goes marching on.

But there is a way—a scriptural way—in which the heathen, the same as others—receive the word of truth. There, as here, the seed is first sown in faith, watered with tears, cultivated with patience; then appears the blade, then the ear, and then the full corn in the ear. Brethren, be not tossed to and fro, and carried about by every wind that blows. The work of sowing the good seed in heathen lands is going grandly on. It is falling, as in the parable, on all kinds of soil; but in due time, God's word for it, that which falls into the good ground will bring forth some thirty, some sixty, and some an hundred fold. There are, at present 125,000 professing Christians.

3. God is teaching them through nature. If they live up to this light, God requires no more. Universal inspiration teaches that there have been men in all ages and of all races especially endowed with a spiritual vision, so that they have discovered the truth.

The best answer to this kind of soft philosophy is to say that it isn't so, and to challenge the man who affirms it to produce his proof. Let him bring forth one actual case supporting his affirmation, and it will be time for us to examine into the matter. Dr. Griffith John, who has been 50 years a missionary in China, and Dr. Corbett, 42 years each say that he has never yet met an untaught native, who knew God. I myself have never met any of these so-called "taught-by-God-through-nature" men, nor have I been able, by careful enquiry, to find any one who had met such an one. No, my friends, there are not two plans of salvation, but just the one, the same that we have heard from the beginning—"The gospel is the power of God unto salvation to every one that beleveth; to the Jew first, and also to the Greeks,—Rom. 1:16. And how shall they believe on him of whom they have not heard?

Dr. Corbett told me of two cases which illustrate this. I will give them in his own words:

"Five or six years ago, we received an old man, now in his 89th year, into the church. He said that about 30 years previous to that time, a Christian tract that some one had received at a market town from one of the preachers, had fallen into his hands. The reading of that tract convinced him of the folly of idolatry so that from that day on he never went to the temple nor took part in idolatrous ceremonies. It also convinced him that this doctrine was a good thing. And if he heard anybody speak disparagingly of it, he would say, Now don't do that. I don't understand it fully, but I know it is good, and it would be well for us if we did thoroughly understand it. During all those 30 years, he never met any one who could teach him more. Finally his son-in-law who lived ten miles away, heard the truth, became a Christian, and went at once to see his old father-in-law and tell him the good news. The old man began at once to pray. He was blind by this time, but asked to have the Bible read to him, and his heart was able to accept the truth. Since

then, his wife, his son and two of his grand-children have become Christians, and they form the center of a little group away out there in the country far from any church."

The other case was as follows: Seven or eight years ago, a man applied for baptism. I asked him if he could pray. Yes, he said, he thought he could. He had been praying for many years. I asked him how he prayed. He then gave the Lord's prayer but in a different version from any I had known. Continuing his examination, I asked him where he had learned that prayer. He said his uncle 40 years before got a book at the port of Kinchow in Shantung province which had come on a junk from Shanghai. Later this copy fell into his hands and he read it over and over again. He was a native doctor and he just longed for the power that Jesus had to heal all manner of sickness and diseases, but it never dawned upon him that Jesus was divine. He was one of those vegetarians and seekers after truth, and coming across the Lord's prayer, he felt that this was a more appropriate prayer than any he had ever learned, so he memorized and prayed it several times a day for a number of years. Finally, one of our Christians visited his village and met him. They began talking about the Christian religion, and he preached Jesus unto him, telling of His power to work miracles. Why, he said, I had been reading all about that man, but I didn't know he was a Savior nor why he died. The more they talked, the more anxious he was to know the true explanation of what he had been groping over in darkness. The Lord opened his heart to see the truth, and he became a faithful, devout Christian. I saw him a few weeks ago. His entire family has come into the church. His neighbors and all say that he is a good man, one whom you can trust,—who won't deceive you. He is now an elder in one of our country churches."

4. "All men after all are worshipping the one God. Their ideas of that God, and their names for Him, may be different, but still they are trying to reverence the best they know. They may worship under heathen names, and yet be true worshippers of God." This is quoted from an editorial in the H. John's College Echo (Shanghai, China) written by President F. L. Hawks Pott, who is supported by missionary money from America.

In a private letter, I asked President Pott if he meant that

when the Hindoo mother threw her child to the crocodile of the Gangese river, she was worshipping the "one God" that he was, but he made no direct answer, simply enclosing his editorial with the remark that he didn't see anything alarming in what he had written. If all men after all are worshipping the one God, no matter under what names, what about the priests of Baal, whom Elijah proved false? Methinks it would not take Elijah long to prove F. L. Hawks Pott a false prophet. And how about the gods of the Amorites and Hittites and Perizzites and Canaanites and Hivites and Jebusites which God forbade the Israelites worshipping,—(Ex. 23:23, 24.) And what did Joshua mean when he said (24:15), "And if it seem evil unto you to serve the Lord; choose you this day whom you will serve; whether the gods which your fathers served which were on the other side of the flood, or the gods of the Amorites in whose land ye dwell; but as for me and my house, we will serve the Lord."

5. Because of their ignorance. The times of this ignorance God overlooked (Acts 17:30). Shall not the judge of all the earth do right? (Gen. 18:25).

Yes, this is just what scripture says the Judge of all the earth will do. He will do right, for He hath appointed a day in which he will judge the world in righteousness (Acts 17:31), righteously,—rightly,—right. And how? According to the gospel of His Son Jesus Christ (Rom. 2:16). Jesus says he came not to call the righteous, but sinners to repentance (Luke 5:32). And not to leave his disciples in doubt as to whom he meant by "sinners," he says: "Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved, he that believeth not shall be condemned (Mk. 16:16.)

The times of this ignorance God overlooked, but now commandeth men everywhere to repent (Acts 17:30). In other words, God does not hold the sins of past generations against those of the present, but commands the present generation to repent of their sins and have faith in his Son for salvation. Yes, the Judge of all the earth will do right. He is long-suffering, merciful, not willing that any should perish, but that all should come to repentance (II Pet. 3:9). They themselves have strayed away from God and light and become lost in the power of Satan and the darkness of this world. God is long-suffering—in times

past, he suffered all nations to walk in their own ways (Acts 14:16), nevertheless he left not himself without witness. But men changed the truth of God into a lie and worshipped and served the creature more than the Creator. Wherefore God gave them up to uncleanness through the lusts of their own hearts. And even as they did not like to acknowledge God, God gave them over to a mind void of judgment. So that they are without excuse, (Rom. 1:24; 5:8, 20.) But God, rich in mercy (Eph. 2:4) had planned a way of salvation from the foundation of the world. This is repentance toward God and faith in the Lord Jesus Christ (Acts 20:26). Not by works of righteousness which we have done, but by his mercy he saved us (Titus 3:5). It is the gift of God (Eph. 2:8). Oh, let us praise the Lord for his wonderful goodness to the children of men. (Ps.)

No, my friends, it is not the judge of all the earth who will not do right. God is good; God is love, and with Him is no variableness, neither shadow of turning (James). It is man who will not do right. The hymnist truly sings of the place where prospect pleases and only man is vile. There are men, who know the truth, and yet deliberately turn it into a lie. They know that the Word says—God in Christ reconciling the world unto himself, and they teach that the heathen world do not need to be reconciled because of their ignorance. They know that God's Son has commanded to go into all the world and preach the gospel, and yet they not only will not go themselves but keep others from going by their "already-saved-in-their-ignorance" falsity.

Such willful disobedience on their part and such pernicious teaching given to others can be called by no other term than high treason to our Great Commander. Oh, that these words might burn into the souls and consciences of all such! God will do right; but should you, with such treason in your heart and such perjury on your lips, compass sea and land and make one proselyte to your hypocritical faith, he would be two-fold more the child of hell than yourselves.

Now we have arrived at the point where we may see the utmost necessity for the preaching of the gospel to the heathen. The greatest reason in the world for so doing is because they are

lost. To show this, let scripture be submitted to your candid scrutiny.

1. All men have sinned, whether Jews or Gentiles, and come short of the glory of God. Rom. 3:23. As many as have sinned in the law shall be judged by the law.—Rom. 2:12. This “all men” includes the heathen. Repentance toward God and faith in the Lord Jesus Christ is what Paul testified to both Jews and Greeks.—Acts 20:21.

2. There is none other name given under heaven among men whereby we must be saved.—Acts 4:12. Those who call on the name of the Lord shall be saved. But how shall they call on Him of whom they have not heard? And how shall they hear without a preacher?—Rom. 10:13, 14. God speaks to the heathen, as to all others who are lost, through his own appointed messengers.

3. God sends His Holy Spirit only to those who believe in His Son. People of the world, as the heathen, cannot receive the Holy Spirit, because they see Him not, neither know Him.—John 14:17. The natural man receiveth not the things of the Spirit of God; neither can he know them, for they are spiritually discerned.—I Cor. 2:14. He has no part nor lot in them. He is as nature made him—of the flesh. That which is born of flesh is flesh, and doth mind the things of the flesh. This is the carnal mind, which is enmity against God. These natural or worldly men receive not the things of the Spirit of God; no revelation of His will comes direct to them. They are dead in trespasses and sin. They have not been born of the Spirit. Nicodemus could not understand, because he had not yet been born again. He could not even understand earthly things, how then could he understand the heavenly? Paul says to Christians, But we have the mind of Christ. That which is born of the Spirit is spirit and doth mind the things of the Spirit. Now we have received the Spirit of God, that we might know the things which are freely given us of God.—I Cor. 2:12.

Here, then, are two great divisions of men—those of the world and those of the Spirit. The world receiveth not—the natural man receiveth not—they are of the earth, earthy. Je-

sus' disciples are not of the world, even as Jesus is not of the world.—John 17:14. Therefore the world hateth them.—John 15:19. Jesus does not mean that his disciples cannot engage in the business concerns of this world, but only to regard them as incidental to the great purpose of life—to prepare oneself and others for life eternal. Thus rich men, instead of hoarding their fortunes as formerly, now spend them during their lifetime—in most cases for worthier objects than they themselves teach by example. They found libraries, build asylums and endow theological colleges and universities—all because of the Christian influence exerted by the country and people in and among which they dwell. They begin to realize as never before that riches are ephemeral and soon fly away, and that men ought to prepare for the higher and weightier interests of the soul.

It follows, therefore, that if Christians do not fulfill their God-given duty, they are choking the only channel by which the Holy Spirit gains admittance into the hearts of the heathen world. They become hinderers and not helpers. They have not yet risen to the highest destiny to which God calls them in his providence and mercy. We often hear the motto: *Go or send*. There is no such scripture. God's command and example, precept and practice, is *Go and send*. He first went to man and then sent his Son. Jesus himself first came to earth, and then sent forth his disciples. And the Apostles in every case first went themselves and then sent forth others. And we do well to keep in the apostolic line. Paul went to Corinth and afterward sent Timothy. Every really great general always goes with his army to the place of campaign and then sends them forth to victory. It is the "go" of the great power house that sends the electricity to the motor car; and the moment the power house ceases to go, that moment it ceases to send. So it is in Christian mission activity—Go and send, not "go or send." We want a conjunctive, not a disjunctive term. We want the old-reliable scriptural self-coupler on our mission trains that will save men's lives, and not the man-made rationalistic, higher-critical non-coupler that endangers men's lives at both ends of the line. Christ says, Go and preach. One cannot go everywhere but he can go somewhere.

If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer,
You can help them at your door.
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all.

If you cannot give your thousands,
You can give your widow's mite;
And the least you do for Jesus,
Will be precious in His sight.
With your prayers and with your bounties
You can do what heaven demands;
You can be like faithful Aaron
Holding up the prophet's hands.

If among the older people,
You may not be apt to teach;
"Feed my lambs" said Christ our Shepherd,
"Place the food within their reach."
And it may be that the children
You have led with trembling hand,
Will be found among your jewels
When you reach the better land.

Hark! the voice of Jesus crying,—
Who will go and work today?
Fields are white and harvest waiting;
Who will bear the sheaves away?
Loud and strong the Master calleth
Rich reward he offers thee;
Who will answer, gladly saying:
"Here am I, send me, send me."

Let none hear you idly saying,
There is nothing I can do,
While the souls of men are dying,
And the Master calls for you.
Take the task he gives you gladly;
Let his work your pleasure be,
Answer quickly when he calleth,
Here am I, send me, send me."

And now to put into action what we have expressed in words and what we doubt is the earnest desire of our hearts, let us carefully read and prayerfully sign

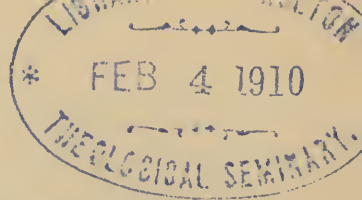
The Soul Seeker's Pledge.

I hereby enroll myself as one who believes that every Christian should stir up the gift of the Holy Spirit within him, to the end that others may receive the promise of Acts 2:38, 39.

Trusting in the Lord Jesus Christ for strength and guidance, I promise him that I will go, and so far as I can, help to send others, into the sin-lost of this world, and preach the Gospel to them.

(Signed)-----





The Greatest Work in the World:

OR

The Mission of Christ's Disciples

BY

CHARLES B. TITUS,

FOR SEVEN YEARS A MISSIONARY IN CHINA

Appointed by the Foreign Christian Missionary
Society

JESUS SAYS:

The Son of man is come to seek and to save that which was lost.—Luke 19:10.

As my Father hath sent me, so send I you.—John 20:21.

The Comforter, which is the Holy Spirit, I will send unto you from the Father. He will guide you.—John 15:26.

Go ye therefore and make disciples of all the nations.—Matt. 28:19.

Father, I pray also for them which shall believe on me through their word, that they all may be one in us, that the world may believe that thou hast sent me.—John 17: 20, 21.

To My Faithful and Devoted
Wife

This Volume Is Affectionately Dedicated

INTRODUCTION.

MR. C. B. Titus has written a little work entitled, "The Greatest Work in the World, or the Mission of Christ's Disciples." In this little book he answers the arguments put forth by the advocates of what is called Natural Theology. Having had large experience in heathen lands, where systems of Natural Theology have dominated for centuries, he is able to speak out of the abundance of his own observation. He speaks clearly and forcibly, and the little book is calculated to do much good. The authority of the sacred Scriptures is magnified, and the elevating tendency of revealed religion is forcibly set forth. We commend this little book, both as to its purpose and as to the manner in which it is executed. It will amply repay careful reading.

Very respectfully,

E. V. ZOLLARS,

President Texas Christian University.

NORTH WACO, TEXAS, *May 25th, 1906.*

PART I.

How God Has Spoken to Man; or, How, Through Whom,
and to Whom God's Word was Given.

INTRODUCTION.

J. W. McGarvey, in his introduction to "Evidences of Christianity," says: "Many persons, in studying the claims of Christianity, take up the objections that are urged against it before they learn what it is, or examine the evidence in its favor. . . . This is a reversal of the order established in all courts of justice, in all well-conducted discussions, in all scientific investigations."

He then proceeds to show (1) the integrity of the New Testament books, (2) their genuineness, (3) their authenticity, and (4) the inspiration of their writers. The "evidences" given have never been successfully refuted.

Natural Theology claims to interpret the voice of God as He speaks through nature.* But since God has spoken directly—in divers manners in time past unto the fathers by the prophets, and in these last days unto us by His Son—let us first thoroughly examine this direct message. If we find therein promise that Scripture or Gospel came in time past in any other way than through holy men of God speaking as they were moved by the Holy Spirit, or in these last days by the Son of God, we can then profitably proceed to the investigation of such promise.

* "Natural Theology is the systematic arrangement of that knowledge as to God and man and their mutual relations which can be gained from the study of nature to the exclusion of revelation."—The New International Encyclopedia, p. 283.

“Upbearing, as the ark of old,
The Bible in our van,
We go to test the truth of God
Against the fraud of man.”—*Whittier*.

We begin with admitted facts. About one-third of the human race to-day would testify in open court that Jesus Christ is the Son of God, and that He “lived in the flesh” some nineteen hundred years ago. Most of the other two-thirds are too innocent of historical knowledge to give evidence at all. The remainder are avowed agnostics, infidels or atheists.

Even these latter admit Jesus to be historical, *e.g.*, The polished infidel writer, Ernest Renan, has written a “Life of Jesus.”

Colonel Robert Ingersoll, although disbelieving in the God of the Bible, says that Jesus was a “model man.”

John Stuart Mill, that elegant but skeptical philosopher, says: “It is of no use to say that Christ, as exhibited in the Gospel, is not historical.”

Sir Edward Gibbon, the most accomplished and the most skeptical historian, says: “The authentic histories of the actions of Christ were composed in the Greek language”—*Decline and Fall of the Roman Empire*, p. 574.

Dr. Isaac M. Wise, a learned Jewish Rabbi, says that “the Talmud often mentions the name of Jesus . . . Had those rabbis considered Jesus an ignoramus, or a mere impostor, they must have said so somewhere, but they did not”—*Origin of Christianity*, p. 8.

James Freeman Clarke, the author of “Ten Great Religions,” says: “Wherever the apostles of Christ went, they found that Judaism had prepared the way”—p. 447.

But the evidence these men have of a person called Jesus is the common heritage of the world. It was

given by those who companied with Jesus when He dwelt among men,—by eye-witnesses.

Now the testimony of an eye-witness is taken by judge and jury as the best evidence. Therefore in the language of Simon Greenleaf, the leading authority on legal evidence, "it is time that the Four Evangelists should be admitted in corroboration of each other, as readily as Josephus and Tacitus, or Polybius and Livy."

Matthew testifies that "Jesus was born in Bethlehem of Judea in the days of Herod the king," and that a voice came from heaven saying, "This is my beloved Son."

Mark testifies that "Jesus came from Nazareth of Galilee," and Mark afterwards wrote "the Gospel of Jesus Christ, the Son of God."

Luke says that "Jesus increased in wisdom and stature and in favor with God and man," and records that the angel said unto Mary: "The Holy Spirit shall come upon thee, and the power of the highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

John writes of "Jesus of Nazareth, the son of Joseph," and declares that "these things are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name."

Jesus Himself, before the scribes and elders and Caiaphas the high priest, claimed to be the Christ, the Son of God. After His resurrection and before His ascension, He said to His disciples: "Ye shall be witnesses of me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth."

These witnesses all testified "that Christ died for our sins; that He was buried, and that He rose again the third day, according to the Scriptures;" and Paul, a contemporary, also avers "that Jesus, after His resurrection, was seen of Cephas, then of the twelve; after that, He

was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep And last of all He was seen of me also."

If, therefore, Jesus is not the Son of God, then are these witnesses false, and we are still in darkness and doubt and know not that the man Jesus ever lived. But the witnesses are believed when they testify that the man Jesus lived; hence it follows, as the day the night, that their whole testimony must be received, and that "God hath in these last days spoken unto us by His Son."*

The recorded words of Jesus, then, are true. "Never man spake like this man" He says: "The Father hath committed all judgment unto the Son: that all men should honor the Son, even as they honor the Father. All power is given unto me in heaven and earth. The Son can do nothing of Himself, but what He seeth the Father do. As the Father hath taught me, I speak these things."

* Testimony from the lips of credible witnesses is the best evidence that Jesus lived on earth. This established, Jesus' own words and works, related by ear and eye witnesses, prove Him to be the Son of God, and therefore the authority on Scripture interpretation. This being so, Jesus' citations and statements not only make the Old Testament genuine and authentic history, but also a prophetic testimony of Himself.

It is pitiable, at times, to see men, otherwise zealous for Christianity, agree with their adversary to ignore the Bible, and then attempt to prove the existence of God (and this logically includes the Son of God) from nature, design, etc. All such attempts are puerile, futile. Paley, for instance, could never reach the absolute proof, even though he himself started with all the knowledge of revelation, because he cast aside this direct testimony, than which no better is needed or can be adduced. Other conclusive evidence of the first fact we have none. But every one possessing this knowledge, can boldly testify, "The heavens declare the glory of God and the firmament sheweth his handiwork." The finest acumen of the best of human intellects, refusing the testimonial aid of God's own chosen witnesses, will and must utterly fail to convince doubters and skeptics. "For if they hear not Moses and the prophets, neither will they be persuaded if one rose from the dead."—Luke xvi. 31.

Jesus knew all that was written in the law of Moses, and in the prophets, and in the Psalms (Luke xxiv. 44). To the Pharisees, tempting Him, He answered, "Have ye not read that he which made them at the beginning, made them male and female and said: 'For this cause shall a man leave father and mother and shall cleave to his wife, and they twain shall be one flesh.'"

This passage is found in the very first chapter of the first book of the Jewish Scriptures; and thus did the Son of God set the seal of historicity upon that most ancient record known to man.

The law was given through Moses, but grace and truth came by Jesus Christ. Let us then examine this direct message to find out just how—



God made Himself known unto Men.

CHAPTER I.

God breathed into man, at his creation, the breath of life, and man became a living soul. And the Lord God made a helpmeet for him; and gave commandment unto them, and they returned answer.

Such is the simple record of the origin of man's knowledge of God. God had so made man that he could hear, understand and respond intelligently. God holding converse with man is not the greater wonder; the creation of such a being is a far transcendent miracle. Given the creature man, and the fact that his Creator communicated knowledge to him becomes infinitely easy of comprehension. The use of the telephone is a commonplace compared to the invention itself.

We stand on the threshold of man's creation and wonder in vain as to how it all came about; we step within and puzzle over the process by which the Creator communicated with the created. Neither has He clearly declared unto us. "The secret things belong unto God; but those things which are revealed, belong unto us and to our children forever"—Deut. xxix. 29. We accept the one as a stupendous fact; the other is but its logical sequence.

In this spirit let us diligently examine what has been revealed unto us that we may ascertain

HOW THIS REVELATION HAS BEEN GIVEN.

1. *By Direct Declaration.*

God commanded Adam, and Adam heard His voice.—Gen. ii. 16; iii. 8; iv. 9-13; vi. 22; ix. 1. The Lord spake unto Moses face to face, as a man speaketh unto his friend.—Ex. xxxiii. 11; Josh. i. 1.

2. *By Direct Declaration and Manifestation.*

The Lord said unto Moses, Lo, I come unto thee in a thick cloud that the people may hear when I speak unto thee, and believe thee forever.—Ex. xix. 9; Gen. xii. 7; xv. 18; xvii. 3; Num. xii. 8.

3. *By Dream.*

And God came to Laban the Syrian in a dream by night, and said unto him.—Gen. xxxi. 24; xxviii. 12-13; xli. 25; I Sam. iii. 15; I Kings ix. 2; Dan. i. 17; Matt. ii. 22.

4. *By Vision.*

The word of the Lord came unto Abram in a vision.—Gen. xv. 1; xlvi. 2; Num. xii. 6-8; I Chron. xvii. 3; Isa. i. 1-2; Dan. ii. 19; Ezek. xi. 24; Obad. i. 1; Acts x. 19; xvi. 9; II Cor. xii. 1.

5. *By Lot.*

The Lord spake unto Moses. The land shall be divided by lot.—Num. xxvi. 55; Josh. xviii. 10; Acts i. 26; Josh. vii. 14-18; I Sam. x. 20-21; Lev. xvi. 8; I Chron. xxiv. 19.

6. *By Angel.*

The angel of the Lord called unto Abraham.—Gen. xxii. 15; xvi. 9; Ex. xxiii. 20-22; Num. xxii. 35; Judg. ii. 4; vi. 12; xiii. 13; I K. xix. 5-7; Zech. i. 19; Matt. xxviii. 5; i. 20; Luke i. 13; Acts viii. 26; Rev. i. 1; Heb. ii. 2; Gal. iii. 19.

7. *By putting Words in the Mouth of a Prophet.*

The Lord put a word in Balaam's mouth and said.—Num. xxiii. 5; Deut. xviii. 18; Isa. li. 16; lix. 21; Jer. i. 9.

8. *By Voice from some Visible Object.*

To Moses out of the burning bush.—Ex. iii. 4 : to Balaam out of the mouth of the animal he was riding.—Num. xxii. 28 ; to the children of Israel out of the midst of the fire.—Deut. iv. 12 ; to Job out of the whirlwind.—Job. xxxviii. 1 ; to Peter, James and John out of the cloud.—Matt. xvii. 5.

9 *By Signs that the Hearers might Believe.*

At Sinai the people saw the thunderings, and the lightnings, and the mountain smoking. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud that the people may believe when I speak unto thee, and believe thee forever.—Ex. xix. 9 ; iv. 30-1 ; Deut. xviii. 21-2 : I K. xvii. 24 ; II K. xx. 8-11 ; John. x. 38 ; xi. 42 ; xii. 30 ; xx. 30-1 ; Num. ix. 16-18.

10. *By His Spirit.*

The Spirit of God came upon Balaam. And he took up his parable and said—Num. xxiv. 23 ; xi. 25 : Ex. xxxi. 3 ; I Sam. x. 10 ; Judg. vi. 34 ; xi. 29 ; I Sam. xix. 20 ; II Chron. xv. 1 ; Zech. vii. 12 ; Ezek. xi. 5 ; II Sam. xxiii. 2 ; Matt. x. 20 ; Acts ii. 4 ; viii. 29 ; xxi. 4 ; Rev. ii. 7.

11. *By Prophet.*

The Lord spake by Ahijah unto Jeroboam.—I K. xii. 15 ; xii. 22 : xvi. 1 ; II K. xx. 1 ; xxi. 10. Thus saith the Lord to Cyrus.—Isa. xlv. 1 ; to Tyrus.—Ezek. xxvi. 15 ; to Nineveh.—Jonah i. 1-2.

12. *By His Son.*

All things that I have heard of my Father, I have made known unto you.—John xv. 15.

GOD HAS ANSWERED MAN'S ENQUIRIES.

1. *By Urim and Thummim* (something in the high priest's breast-plate that gave an oracular response).

And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets, till there stood up a priest with Urim and Thummim.—Ezra ii. 63 ; Neh. vii. 65. (According to the rabbis, the Urim and Thummim lasted until the temple, the Spirit of Prophecy until Malachi; the Bath Kol downwards.) Bath Kol.—Gen. xxiv. 14 ; I Sam. xiv. 9.

2. *By prophet.*

When the children of Israel cried unto the Lord because of the Midianites, the Lord sent a prophet unto them who said: Thus saith the Lord God of Israel.—Judges vi. 7, 8 ; I Sam. ix. 9 ; I K. xx. 13 ; xx. 35 ; II K. viii. 7-9 ; Ezek. xx. 1 ; Jer. xxi. 1, 2.

3. *By prophetess.*

Josiah enquired of the Lord through Huldah the prophetess, II K. xxii. 14, concerning the book of the law.

4. *By a sign proposed by the enquirer.*

Abraham's servant in selecting a wife for Isaac.—Gen. xxiv. 14 ; Gideon by dew on the fleece of wool learns that God will save Israel by his hand.—Judges vi. 37 ; I Sam. vi. 1-12 ; xiv. 9, 10 ; I K. xviii. 21-3.

5. *By a minstrel.*

But now bring me a minstrel. And it came to pass when the minstrel played, that the hand of the Lord came upon him (Elisha) and he said: Thus saith the Lord.—II K. iii. 15, 16.

6. *By ephod.*

And David said to Abiathar: Bring hither the ephod. Then said David, O Lord God, I beseech thee.—I Sam. xxiii. 9-11 ; xxx. 7, 8.

7. *By brazen altar.*

And king Ahaz said: The brazen altar shall be for me to enquire by.—II K. xvi. 15.

8. *By lot.*

The lot is cast into the lap: but the whole disposing thereof is of the Lord.—Prov. xvi. 33. Matthias to replace Judas among the twelve.—Acts i. 24, 25.

9. *By His Son.*

Simeon, waiting for the consolation of Israel, took the child Jesus in his arms and said: Mine eyes have seen thy salvation.—Luke ii. 25-30. Philip saith: Shew us the Father. Jesus said: Have I been so long time with you, and yet hast thou not known me?—John xiv. 8, 9. He that hath seen me hath seen the Father.

GOD HAS LEFT PERPETUAL WITNESS TO HIS SPOKEN
TRUTH (Acts xiv. 17).

1. *In creation.*

The invisible things of Him since the creation of the world (even His everlasting power and divinity) are clearly seen, being perceived through the things that are made. That which may be known of God is manifest to them, for God manifested it unto them.—Rom. i. 19, 20 ; Ps. xix. 1-3.*

* In every acquirement of knowledge, there are two essential factors—the teacher and the taught. Each individual in each succeeding generation comes into the world without knowledge, but with a

2. *In the course of nature.*

While the earth remaineth, seed time and harvest, cold and heat, summer and winter, and day and night shall not cease.—Gen. viii. 22. I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. that the waters shall no more become a flood to destroy all flesh.—Gen. ix. 13-15; Matt. v. 45; Acts xiv. 17; Job xxv. 3; Acts xvii. 25; James i. 17.

3. *In His Son.*

The word was made flesh and dwelt among us.—John i. 14; 18; I John iv. 9; John iii. 18.

4. *In His Word.*

Heaven and earth shall pass away, but my words shall not pass away.—Mt. xxiv. 35. Thy word is truth.—John xvii. 17; Hosea iv. 6.

5. *In miracles.*

The works which the Father hath given me to do, the same works that I do, bear witness of me, that the Father hath sent me.—John v. 36; iii. 2; x. 25.

great blank capacity for being taught. God first taught man of Himself; then God's men or prophets, and lastly God's Son. The taught were to commit the same to faithful men "who shall be able to teach others also."—II Tim. ii. 2; Deut. vi. 7. David, taught from his earliest years that God created the heaven and the earth, while watching his flocks by night on the hills of Palestine, could lift his wondering eyes to the starry skies, and rapturously exclaim: "The heavens declare the glory of God and the firmament sheweth His handiwork." But the Chaldean youth, barren of such knowledge, only hearing from his father or neighbors of the moon god and the sun god, would as naturally exclaim: The heavens declare the glory of the moon and sun gods. There could be no natural theology to him who knew not God. His could only be a natural "lunology," or a natural "heliology."

CHAPTER II.

How men by disobedience lose communication with God
and are destroyed—all save eight.

In the first chapter we learn how, from the beginning, God made Himself known to men. Let us also learn how men, through disobedience, became vain in their imaginations, and God gave them up to uncleanness through the lusts of their own hearts.—Rom. i. 24.

God created man in His own image, and blessed them, saying: "Be fruitful and multiply and replenish the earth."*

God said unto Adam in the garden of Eden: "Of every tree thou mayest freely eat, except the tree of the knowledge of good and evil." But the helpmeet of Adam,

* "As made in God's likeness, he is able to know Him and to have communication with Him, and this in ever enlarging degree. But however great the spiritual capacity of man, we are to remember that the relation between God and man is a personal one, and that to be known, He must make Himself known. It is not enough that man has a religious nature—a faculty to apprehend the infinite—or even an intuitive belief in His existence as Creator and Supreme Moral Governor; God must by His own acts enter into personal intercourse with men, must reveal Himself to them ere they can truly know Him. The possibility of intercourse is not actual intercourse. Likeness to his Creator is the basis and condition of God's personal revelation of Himself to man, but not the revelation itself. This knowledge cannot come from any study of God's natural works around him, nor from any study of his own nature. Knowledge of Him and His will amidst all historic progress must be the result of God's continued personal self-revelation to man, such revelation as shall not only prove His existence and Divine nature, but be also an expression of His will as the law of human action. This is God's voluntary act. He comes to man, He speaks and acts, and man both knows that he meets God and learns what are his relations to Him and his duties. In what manner God will reveal Himself to men and make known His will lies wholly within His own pleasure."—God's Revelations of Himself to Men. pp. 2, 3.

Eve, allowed the (old) serpent (called the devil and Satan) to deceive her and her husband also. When they heard the voice of God, they hid themselves. And because of their disobedience, God said to the woman: "In sorrow shalt thou bring forth children;" and to the man: "In the sweat of thy face shalt thou eat bread;" and God drove them out of the garden.*

Adam called his wife's name Eve, because she was the mother of all living. Two sons were born unto them—Cain and Abel. By faith Abel offered unto God a more acceptable sacrifice than Cain. Cain was angry and slew his brother. God said unto Cain: "The voice of thy brother's blood crieth unto me from the ground;" "a fugitive and a vagabond shalt thou be in the earth."

When men began to multiply on the face of the earth, the sons of God (gotten from the Lord, Gen. vi. 1) saw the daughters of men (taken out of man, Gen. ii. 23) that they were fair, and they took them wives of all which they chose. And God said: "My spirit shalt not always strive with man, for that he is also flesh." "For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary one to the other."—Gal. v.

* "Under what sensible forms God may have manifested Himself to Adam during this period, or in what manner made known His will, we are not told.—Gen. iii. 8. It is thought by some to be inconsistent with the spirituality of God, that He should manifest Himself to men under any sensible forms. But when we remember that the great end of all His actings is the revelation of his Son, God manifest in the flesh, in whom dwelleth all the fullness of the Godhead bodily, we see that His early manifestation of Himself to men through visible symbols—the pillar of fire, the glory—as recorded in the Old Testament, is in perfect harmony with His purpose to reveal Himself in His Son. The local and sensible manifestations of Himself in Eden, at Sinai and in Jerusalem, were not unworthy of Him whom the heaven and heaven of heavens cannot contain, for they had their ground in the constitution of man as both material and spiritual; and all pointed forward to Him who is the visible image of the invisible God, and to the time when the earth shall shine with His glory."—God's Revelations, pp. 10, 11.

17. "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."—Gal. v. 19-21.

God saw that the wickedness of man was great in the earth and that every imagination of the heart was only evil continually. All flesh had corrupted His way, and the earth was filled with violence through them. So God destroyed them by a flood; every man in whose nostrils was the breath of life died, save Noah only (himself a righteous man and perfect amongst his contemporaries, to whom he was a preacher of righteousness) and they that were with him in the ark.*

When the waters assuaged, Noah and his wife and his three sons and their wives went forth out of the ark, and Noah builded an altar and offered sacrifice unto the Lord. And God blessed Noah and his sons, saying: "Be fruitful and multiply and replenish the earth."

THE EARTH AGAIN PEOPLED. THE BOUNDS OF THEIR
HABITATION. ALL OF ONE BLOOD.

The sons of Noah were Shem, Ham and Japheth; "and of them was the whole earth overspread."

By the sons of Japheth "were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."

* "The sin of the antediluvians was not, so far as we know, the worship of false gods, but the indulgence of fleshly lusts, the ignoring of His authority and rejection of His witnesses ending in the general dissolution of all moral and social bonds.—Gen. vi. 11-13."—God's Revelations, pp. 15, 16.

The beginning of the kingdom of Nimrod. Ham's son, was Babylon. in the land of Shinar, and out of that land went forth Asshur and builded Nineveh. Canaan's descendants were spread abroad "from Sidon as thou comest to Gerar, unto Gaza, as thou goest into Sodom and Gomorrah and Admah and Zeboim, even unto Lashish." Egypt was afterwards called the land of Ham.

In the days of Peleg, the son of Eber. Shem's son, was the earth divided. The descendants of Joktan, Eber's son, had "their dwelling from Mesha as thou goest unto Sephar, a mount of the east."

By these families of the sons of Noah were the nations divided in the earth after the flood. They journeyed eastward to a plain in the land of Shinar. and commenced to build a city and a tower whose top should reach unto heaven, to make themselves a name; but God, to restrain them from doing that which they had imagined to do, confounded their language and scattered them abroad from thence upon the face of all the earth. Thus were the sons of Adam separated, Deut. xxxii: 8; thus God made of one blood all nations of men to dwell on all the face of the earth, and determined the bounds of their habitations.—Acts xvii. 26.



CHAPTER III.

Men begin to worship other gods. God's condemnation of idolatry.

Let us now ascertain how man gradually lost the knowledge of God and became hopelessly entangled in the idolatrous meanderings of his own imagination and invention.

Nowwithstanding all this knowledge and restraining hand of God the people in a few generations changed the glory of the Incorruptible into an image. Terah, the father of Abraham (called the friend of God), the seventh descendant in direct line from Shem, already worshipped "other gods" in his native place, Ur of the Chaldees.*

The Chaldeans were descendants of Cush, the son of Ham.

(This is proved by the remains of their language, which closely resembles the Galla or ancient language of Ethiopia.—Smith's Bible Dictionary.)

* "Idolatry taking different forms in different lands, but essentially nature worship, early became very prevalent. A considerable time anterior to Abraham, we find proof that polytheism prevailed in Egypt. A multitude of deities of different orders were objects of worship, and polytheism became general in all the region of Chaldea and Mesopotamia. God was indeed not left without witnesses to His unity and supremacy. Such a witness was Melchizedek, who is called a priest of the Most High God, and who in his name as the "possessor of heaven and earth" blesses Abraham.—Gen. xiv. 18, 19. And such a witness was Abraham. But scattered individuals or families could not effectually resist the strong tendencies to idolatry everywhere prevailing. The time had come for a new step in the work of redemption, a new manifestation of God to men, an assertion of Himself before all the world as the one supreme God in opposition to all idols. There is a "fullness of time" in all His actings; and we can see here two elements of this fullness—the spread of idolatry and the existence of distinct nations. The first step taken by God in this new form of His actings was the call of Abraham to be the founder of a nation."—God's Revelations, pp. 16, 17.

"They were renowned for the study of the heavens and the worship of the stars."—*Ten Great Religions*, p. 406

"With a tendency toward monotheism, in the dim perception of the one supreme ruler of the universe, the practical polytheism of the country had its gods and goddesses, each great city having its favorite deity. Thus Ur revered the moon-god; Ellasar paid special homage to the sun."—*Sanderson's History of the World*, p. 18.

Thus when they knew God, they glorified Him not as God, but changed His truth into a lie, and worshipped and served the creature more than the Creator. So that they are without excuse, because that which may be known of God is manifest to them, for God hath showed it unto them.

"God has ever forbidden the worship of other gods."—*Ex. xx. 3*—whether the sun, moon, or any of the host of heaven.—*Deut. xvii. 3*—visiting the iniquity of the fathers upon the children of them that hate him, and showing mercy unto those who love him. Repentance has ever been the way of return to God.

Chaldea did not repent, wherefore it became a spoil.—*Jer. l. 10*, a desolation: *Jer. l. 45*; for it is the land of graven images, and they are mad upon their idols.—*Jer. l. 38*. Unless ye repent, ye shall all likewise perish, says Jesus.—*Luke xiii. 3*. Suppose ye that these Chaldeans were sinners above all worshippers of other gods, because they suffered such things? I tell you, nay.—*Luke xiii. 2, 3*.

GOD'S CHOSEN PEOPLE LED ASTRAY BY THE GODS OF EGYPT.

From out of the midst of a people thus sunken in idolatry (*Josh. xxiv. 2*) God called Abram, saying: "I know him, that he will command his children and his

household after him, and they shall keep the way of the Lord, to do justice and judgment ; and all the nations of the earth shall be blessed in him."

And the Lord appeared unto Abram in Canaan and said : "Unto thy seed will I give this land." Famine arose, and Abram went down into Egypt. He returned with Lot, his nephew, and dwelt in Canaan, where God said unto him : "Know that thy seed shall be a stranger in a land that is not theirs, but in the fourth generation they shall come hither again, for the iniquity of the Amorites is not yet full."

And Lot pitched his tent toward Sodom. The men of Sodom were wicked and sinners before the Lord exceedingly. Abraham prayed that Sodom might be spared if ten righteous persons were found in it, but there were only Lot and his wife and two daughters, and they were bidden by the angel to flee. The Lord destroyed Sodom and Gomorrah because their sin was very great.

Some four hundred years afterwards, as God had promised, Abraham's descendants were brought out of the land of Egypt by the hand of Moses, and at Sinai were commanded by God : "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth ; thou shalt not bow down thyself to them nor serve them."*

Yet how prone is the natural heart to turn away from its God ! After having seen the mighty power of God displayed in bringing them out of Egypt, even while

* "His will was made known, sometimes by an audible voice, as on Mount Sinai, or by the High priest through the Urim and Thummim, or through His word spoken by Moses, and later by the prophets. Ex. iii. 4.—41 ; xv. 18 ; xix. 19 ; Num. x. 35 ; xxiii. 21 ; Deut. xxxiii. 5 ; iv. 12 ; Ex. xxviii. 30 ; Num. xxvii. 21 ; Deut. xviii. 18."—God's Revelations, p. 20.

the ten commandments were being written on tables of stone by the finger of God Himself. they said to Aaron: "Up, make us gods which shall go before us. And Aaron took the ear-rings of their wives and their sons and their daughters and made a molten calf, fashioning it with a graven tool. And they worshipped it, sacrificing thereunto, saying: 'These be thy gods, O Israel, which brought thee up out of the land of Egypt.'" For this God punished them, and there fell of the people that day three thousand men. —Ex. xxxii. 28.

If these, the chosen people of God, thus quickly forgot His love and care, little wonder that the descendants of Ham, who colonized Egypt (Gen. x. 6 ; Ps. cv. 23), should by this time be so far lost from truth, and so steeped in idolatry. It is stated that Pharaoh, the king, "gave Joseph to wife Asenath, the daughter of Potipherah, priest of On." Now the chief object of worship at On was the sun. Jeremiah speaks of On under the name Bethshemesh, the house of the sun Jer. xlviii. 13. Perhaps it was on account of the many false gods of Heliopolis, that in Ezekiel (xxx. 17). "On" is written "Aven," by a change in the punctuation, and so made to signify "vanity," and especially the vanity of idolatry.

Through Moses, the Lord commanded the people: "After the doings of the land of Egypt shall ye not do (Lev. xviii. 3); ye shall no more offer sacrifices unto devils (Lev. xvii. 7); through Joshua: "Put away the gods which your fathers served in Egypt"; and through Ezekiel: "Defile not yourselves with the idols of Egypt" (xx. 7).

"Their religion consisted in the worship of personified forces of nature—the rising sun, the overflow of the Nile, Isis the earth, wife of Osiris the creative power, Ammon the god of heaven, and of many other members of a pantheon largely made up of deities derived from local cults."—Sanderson's H. of the W., p. 15.

“The central idea of Egyptian theology so completely incarnates God as to make every type of animal existence divine. Wilkinson gives a list of over fifty sacred animals. Isis was represented in the form of a cow. The worship of Apis, the sacred bull of Memphis, was very important.”—*Ten Great Religions*, p. 226.

Thus they forgot God and changed His glory into the similitude of an ox that eateth grass (Ps. cvi. 20)—into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.—Rom. i. 23. Wherefore God gave them up (Rom. i. 24) and pronounced woe against Egypt thus: “I will punish the multitude of No and Pharaoh and Egypt with their gods (Jer. xlii. 25); I will destroy their idols and I will cause their images to cease out of Noph (Ezek. xxx. 13); the houses of the gods of Egypt shall burn with fire” (Jer. xlii. 13).

THE IDOLATROUS CANAANITES TO BE UTTERLY DESTROYED.

The Lord spake unto Moses face to face, as a man speaketh unto his friend (Ex. xxxiii. 11), saying: “I have talked with you from heaven”.—Ex. xx. 22. “Mine angel shall go before thee and bring thee unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, and the Girgashites, and the Gideonites, the Hivites and the Jebusites”.—Ex. xxiii. 23. “Thou shalt not bow down to their gods, but utterly overthrow them, and quite break down their images.” Ex. xxiii. 24. “For they committed all these things—adultery, incest, sodomy, bestiality, uncleanness, cursing parents, going to wizards and giving seed to Molech—and therefore I abhorred them. Because of the wickedness of the nations, the Lord thy God doth drive them out from before thee (Deut. xviii. 12); that they teach you not to do after all

their abominations, which they have done unto their gods; so should ye sin against the Lord your God".—Deut. xx. 18.

And Moses said unto Israel: "Ye know how we came through the nations which ye passed by—the Amalekites, the Midianites, the Anakims, the Edomites, the Canaanites, the Amorites, the Moabites, the Ammonites, Geshurites, the Machithites, and the people of Bashan—and ye have seen their abominations, and their dungy gods, wood and stone, silver and gold. Take heed that thou be not snared by following them, and that thou enquire not after their gods, saying: How did these nations serve their gods? even so will I do likewise. Thou shalt not do so unto the Lord thy God, for every abomination to the Lord which he hateth, have they done unto their gods; for even their sons and their daughters they have burnt in the fire to their gods—Deut. xii. 30. The remembrance of Amelek will be utterly put out from under heaven, because his hand is against the Lord.—Ex. xvii. 14-6.

Thus again we see that even as these nations did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful".—Rom. i. 28-31.

"For the wicked shall return to sheol, even all the nations that forget God, saith the Lord."—Ps. ix. 17. The history of all ancient heathen nations gives abundant confirmation of the fulfillment of this prophecy, e. g.,

PHILISTINES.

Let us first notice, in order, the Philistines, who, as early as the time of Isaac, had stopped all the wells which the servants of Abraham, his father, had digged.—Gen. xxvi. 15. The prophets describe them as from Caphtorims, who expelled the Avim (Dent. ii. 23); and that these again were descendants of Mizraim (Gen. x. 14).—Smith's Bible Dictionary.

The Philistines were probably an Aryan people, a body of Pelasgi from the Island of Crete.—Ten Great Religions, p. 421.

They appear to have been deeply imbued with superstition; they carried their idols with them on their campaigns (II Sam. v. 21) and proclaimed their victories in their presence (I Sam. xxxi. 9). The gods whom they chiefly worshipped were Dagon (Judg. xvi. 23; I Sam. v. 3-5; I Chr. x. 10); Ashtaroth (I Sam. xxxi. 10) and Baal-zebub (II K. i. 2 6). Priests, diviners and soothsayers (I Sam. vi. 2; Isa. ii. 6) were attached to the various seats of worship.

Philistia was one of the nations the Israelites were commanded to destroy in taking possession of Canaan.—Josh. xiii. 2.

In the days of Hophni and Phineas, when they had taken the ark of God, and Dagon their god had been thrown down and broken in the presence of the ark, the lords of the Philistines ordered their priests and diviners to make "Images of your emerods and of your mice for a trespass offering, and ye shall give glory unto the God of Israel and return the ark of the Lord."—I Sam. vi. 5-8.

When Goliath, the Philistine, cursed David by his gods, David replied: "I come to thee in the name of the Lord of Hosts, the God of the armies of Israel, whom thou hast defied," and David prevailed.

The Philistines cut off the head of Saul and published the event in the house of their idols, putting Saul's armor in the house of Ashtaroth.—I Sam. xxxi. 9, 10.

In the time of trouble various "judges" rescued their countrymen from the hands of the Philistines and other heathen peoples.—Sander-son's H. W., p. 29.

The remnant of the Philistines shall perish, saith the Lord (Am. i. 8), because they carried (the Jews) away to deliver them to Edom. Because they have taken vengeance with a despiteful heart, I will execute great vengeance upon them with furious rebukes, and they shall know that I am the Lord.—Ezek. xxv. 15-17. I will spoil them (Jer. xlvii. 4); I will cut off their pride (Zech. ix. 6); I will destroy their land that there shall be no inhabitant (Zeph. ii. 5).

Briefly, their history, as that of other heathen nations, may be summarized as follows: They knew God, fell away, worshipped falsely, became an abomination, were warned, punished, yet promised mercy upon repentance (see Nineveh [and China, we trust]), otherwise utter destruction.

ASSYRIANS.

Assyria was a country lying along the Tigris (Gen. ii. 14), the capital of which was Nineveh (Gen. x. 11). Apparently it derived its name from Asshur, the son of Shem (Gen. x. 22), who in later times was worshipped by the Assyrians as their chief god.—Smith's, B. D.

The sun-god was a great object of worship, as was also Merodach ; while to Nebo, the god of learning, all the libraries were dedicated.—Sanderson's H. W., p. 18.

In Isaiah's time, the king of Assyria boasted that his hand had founded the kingdom of the idols, and that his graven images excelled those of Jerusalem and of Samaria ; "Wherefore," says the prophet, "the Lord will punish the fruit of the stout heart of Assyria and the glory of his high looks,"—Isa. x. 12. Woe is also pronounced through Nahum (iii. 18) : "O king of Assyria, thy nobles shall dwell in the dust, thy people is scattered upon the mountains, and no man gathereth them."

The final overthrow came 633 B.C. by the Medes and Babylonians. See Ezekiel's description (xxxi. 13) : "Upon his ruin shall all the fowls of the heaven remain and all the beasts of the field shall be upon his branches."

MEDES.

The Medes are mentioned by Moses among the races descendant from Japheth (Gen. x. ii.)

Their original religion was dualism, or the two opposite principles of good and evil. They worshipped the sun and moon, and believed in numerous genii. They later became fire-worshippers also.—Smith's Bible Dict.

Through Jeremiah (xxv. 25) the Lord pronounced woe against them : "All the kings of the Medes shall drink and be drunken, and spue and fall, and rise no more. For lo ! I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished ? The Lord hath a controversy with the nations ; he will plead with all flesh ; he will give those who are wicked to the sword."

Darius the Median decreed that whosoever shall ask a petition of any god or man for thirty days, save the king himself, shall be cast into the den of lions. Although the king, after Daniel's deliverance, issued a decree enjoining throughout his dominions reverence for the God of Daniel, his kingdom had been weighed and found wanting. "At the time appointed (Dan. viii. 19) the end shall be. The ram which thou sawest having two horns are the kings of Media and Persia."

Of all the ancient Oriental monarchies, the Median was the shortest in duration, 625 to 558 B.C.—Smith's Bible Dict.

PERSIANS.

Perhaps of the same race as the Medes. They worshipped Oromasdes, the chief of the gods, and later took on Magianism, the worship of the elements, more especially of the subtlest of all—fire.

Cyrus came in contact with the Jews on the overthrow of the Medes. The Lord stirred up his spirit to restore this race to their own country, and his decree, permitting the rebuilding of the temple at Jerusalem, was carried out under Darius and Artaxerxes.

The downfall of Persia by Greece is predicted in Daniel xi. 1-4: "His kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others beside those."

The empire collapsed under the attack of Alexander, 330 B. C.

BABYLONIANS.

The "beginning of the kingdom" belongs to the time of Nimrod, the grandson of Ham.—Gen. x 6-10. The country was called Shinar and the people the Akkadim,—Gen. x. 10.

Babylon, meaning in its Semitic name Babiln, "the Gate of God," was at first without a special deity, but afterwards worshipped its own chosen protector Meridug, the mediator, or Maraduk (in Hebrew Merodach), god of the planet Jupiter.—Sanderson's H. W.

After the Jews were deported thither in 605 B.C., king Nebuchadnezzar made a decree that all should honor the King of heaven, whose works are truth, but the people continued the worship of idols.

Again and again did God give warning through the prophets Jeremiah, Isaiah, Ezekiel, and Daniel, saying: "Babylon hath made all the earth drunken (Jer. li. 7);" "I will visit judgment upon the graven images of Babylon (Jer. li. 47). "I will punish Bel in Babylon (Jer. li. 44);" "We would have healed Babylon, but she is not healed (Jer. li. 9).

All warning went unheeded, and "Babylon became heaps, a dwelling place for dragons, an astonishment and a hissing (Jer. li. 37). Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby (Jer. li. 43); for by her sorceries were all nations deceived, and in her was found the blood of prophets and of saints, and of all that were slain upon the earth" (Rev. xviii. 23).

GOD'S CHOSEN ISRAEL NOT TO BE SPARED IF THEY
TURN TO OTHER GODS. THE REMNANT DELIVERED
FROM HEATHEN CAPTIVITY UPON RETURNING
TO THE LORD.

Moses again (Deut. v. 9) reminds the people of Israel that the Lord is a jealous God, who will have no other gods before Him; and adds a wise admonition as to how His commandments are to be perpetuated: "Take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons."

He also forewarns them as to the causes that would lead them into forgetfulness: "Beware that thou forget not the Lord thy God, lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein, and when thy herds and thy flocks shall multiply and thy silver and thy gold is multiplied, and all that thou hast is multiplied, then thine heart be lifted up, and thou forget the Lord thy God (Deut. viii. 11-14), and thou say in thine heart, my power and the might of mine hand hath gotten me this wealth (Deut. viii. 17)." "They were filled and their heart was exalted; therefore have they forgotten me" (Hosea xiii. 6). And we find that, after Joshua, "there arose another generation which knew not Jehovah, nor yet the works which he had done for Israel (Judge ii 10); and they were given over into the hands of the enemies whose gods they served."

He further forewarns them as to the danger of forgetting God that "when they shall beget children and children's children, and shall have remained long in the land, and shall corrupt themselves and make a graven image, or the likeness of anything, and shall do evil in the sight of the Lord, to provoke Him to anger, the

Lord will scatter them among the nations, and they shall be left few in number among the heathen. And there they shall serve gods, the work of men's hands, wood and stone, which neither see nor hear nor eat nor smell (Dent. iv. 25)." But Moses also foresees the mercy of the Lord and promises, as to the possibility of returning to God, "If from thence thou shalt seek the Lord thy God, thou shalt find Him, if thou seek Him with all thy heart and with all thy soul. When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto His voice (for the Lord thy God is a merciful God), He will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them" (Dent. iv. 29-31).

All of which came true, for we find the Israelites soon falling into the worship of Baalim and Ashtoreth and other idols of the country. Their history is a series of oppressions by heathen conquerors and of deliverances by judges raised up by God, followed, later, by the reigns of kings Saul, David, and Solomon, after which the kingdom is divided. Jeroboam, king of Israel, set up a golden figure of Mnevis, the sacred calf of Heliopolis, at the northern and southern sanctuaries, Dan and Bethel, of his dominions, with the address, "Behold the God which brought thee up out of the land of Egypt." The succeeding kings of Israel walked "in the way of, or did more than, Jeroboam" until 721 B. C., when the ten tribes were carried captive by Sargon into Assyria and placed in the cities of the Medes.*

Israel thus became outcast, and her record is wiped out of the Book of Life, just as is that of the family of

* "God's dealings with them, whether in acts of blessing or punishment, would be so wonderful that they would draw to them the attention of the world, and so serve to make known to all His purpose in them, and in the end to exalt and glorify His name" (Jer. xxii. 8-9; Ezek. v. 8; Mal. iii. 12).

Cain and the apostate descendants of Noah and of Abraham. The history of Judah is a conflict between the worship of Jehovah (the Supreme Eternal Source of Life) and Baal (the personification of natural causes). Judah is stayed by a few faithful kings, as Asa, Hezekiah, and Josiah, but is at last, 586 B. C. (like Israel), carried captive to Babylon by Nebuchadnezzar; where, however, she repents of her unfaithfulness, and is restored from exile.

Thus the Father, in his wonderful love, accepts the returning prodigal, who, when he came to himself, said: "I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck and kissed him."—Luke xv. 17-20.

We have thus seen how even the chosen people continually fell away from God, and went out after the strange gods of their heathen neighbors. What, then, should we expect to be the record of those who from the first turned the truth of God into a lie and worshipped and served the creature more than the Creator, and whom God therefore gave up to their own lusts? Is it any wonder that they sank so deep into the mire of ignorance and superstition that they sacrificed some of their sons and daughters unto devils? (Ps. cvi 37), and that the others became all their lifetime in bondage to Satan? (Heb. ii. 15). If for a long season the people of Israel were without the true God to teach them (II Chron. xv. 3), do we wonder that the heathen Ephesians, to whom Paul came preaching, were without God in the world? (Eph. ii. 12). "There is no truth, nor mercy, nor knowledge of God in the land."—Hosea iv. 1.

With no one to call them back from their pleasure in wickedness and sin, would they not finally forget the true God altogether? Even so we find it stated many times in Scripture, e.g. Jer. x. 25; Ps. lxxix. 6; Isa. lv. 5; I Thess. iv. 5; II Thess. i. 8; I Cor. xv. 34; Gal. iv. 8; Eph. ii. 12. Take, for example, the interesting case of the

GREEKS.

Paul, in writing to the Thessalonians, speaks of "the Gentiles who know not God" (I Thess. iv. 5).

Moses mentions the descendants of Javan (Gen. x. 2-5) as peopling the isles of the Gentiles. The Old Testament word, which is *Grecia*, in A. V. Greece, Greeks etc., is in Hebrew *Javan* (Joel iii. 6; Dan. viii. 21). About 800 B. C., Joel speaks of the Tyrians as selling the children of Judah to the Grecians (Joel iii. 6). Prophetic notice of Greece occurs in Daniel viii. 21, and also in Daniel ii. 39-43, where, in the interpretation of the king's dream of the image representing the four great empires, the brazen belly and thighs—the Græco-Macedonian kingdoms—are superseded by the legs of iron, the power of Rome. Isaiah looks forward to the conversion of the Greeks through the instrumentality of Jewish missionaries (Isa. lxvi. 19).

All Greeks worshipped the twelve great gods of the Olympic pantheon, developed from the earlier worship of natural powers. Zeus was ruler of all the gods as well as of men. His wife Hera was goddess of matrimony. Hades, god of the lower world, was represented as brother of Zeus and Poseidon, all three being children of two deities in the older pantheon, Cronos and Rhea. The three graces, the nine muses, the three fates, the furies, and an endless variety of nymphs, the local and lesser deities of sea and forest, fountain and stream,—all had their share of regard with all true Greeks. Their religious beliefs included auguries, or observation of the flight and song of birds, and the inspection of the disordered or healthy state of the entrails of animals slain in sacrifice, as the means of attaining knowledge concerning the will and purpose of the gods.—Sanderson's *H. W.*, pp. 75-6.

Paul, on visiting Athens, found the city wholly given to idolatry. Some said, "He seems to be a setter forth of strange gods," and they wanted to hear the new doctrine. Paul said, "I perceive that in all things you are too superstitious. For as I passed by, and beheld the gods that ye worship, I found an altar with this inscription, To The Unknown God. Whom therefore ye ignorantly worship, him declare I unto you. We ought not to think that God, who made the world and all things, is like unto gold or silver or stone, graven by art or man's device. The times of this ignorance God overlooked, but now commandeth men everywhere to repent."—Acts xvii. 18-30.

And Paul exhorted the Corinthians to flee from idolatry (I Cor. x. 14), for some with conscience of the idol unto this hour, eat meat as a thing offered unto an idol, and their conscience being weak is defiled,—I Cor. viii 7. The things which the Gentiles sacrifice, they sacrifice to devils and not to God, and I would not that ye should have fellowship with devils,—I Cor. x. 20. Ye know that ye were Gentiles carried away unto these dumb idols, even as ye were led,—I Cor. xii. 2. What agreement hath the temple of God with idols?—II Cor. vi. 16.

Paul wrote to the Philippians, Ye are in the midst of a crooked and perverse nation, among whom ye shine as lights in the world—Phil. ii. 15; and to the Thessalonians, How ye turned to God from idols to serve the living and true God (i. 9), and walk not in the lust of concupiscence, even as the Gentiles which know not God,—I Thess. iv. 5; the Lord Jesus takes vengeance on them that know not God.—II Thess. i. 8.

Athens in her best days became the chief college or university of the whole civilized world. To Athens, the most promising youths flocked to hear the discussion of high themes, the discourses of philosophers in the four great schools—the Academic founded by Plato, the Epicurean founded by Epicurus, the Stoic founded by Zeno, and the Peripatetic founded by Aristotle. In groves of olives and plane trees, Plato discoursed of the one eternal deity; of perfect goodness and wisdom. His illustrious master, Socrates, believed in the immortality of the soul, and sought to teach men how to attain moral and intellectual truth in ridding themselves of self-delusion and self-deceit.—Sanderson's H. W.

But they had forgotten from whence cometh wisdom,—Job xxviii: 28. Paul writes unto the Corinthians: "We speak not the wisdom of this world, nor of the princes of this world, which come to naught (I Cor ii. 6); for after that in the wisdom of God, the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified unto the Jews a stumblingblock, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God.—I Cor. i. 21-4.

The complete subjugation of the Greeks by the Romans and their absorption into the Roman empire occurred 146 B. C.

So far as we have now examined ancient history, we find literally fulfilled the truth of the prophecy: "The nation or kingdom that will not serve God shall perish; yea shall be utterly wasted."—Isa. lx. 12. One more illustration must suffice:—

ROMANS.

The "seven hills" (Rev. xvii. 9) formed the nucleus of ancient Rome.

The Aryan immigration, in course of time, spread into the peninsula of Italy. The early Romans, sprung from shepherds and husbandmen,

worshipped the gods of nature, of field and forest, the bounteous protectors of flocks, or donors of harvests, like Faunus, Vertumnus, Saturn Ops. and the gods who shielded the house and its inmates, gods of the family (Lares and Penates); also state deities, like her founder Jupiter, her defender Mars, and Quirinus the deified Romulus; also, abstract moral entities, as Virtus, Fides, and Pietas.—Sanderson's H. W., pp. 69. 130.

Paul in his epistle to the saints at Rome, says: "The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness; so that they are without excuse; because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools; changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed forever. For this cause God gave them up unto vile affections; for even their women did change the natural use into that which is against nature: and likewise also the men; being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful—Rom. i. 18-31. Ye have yielded your members servants to uncleanness, and to iniquity unto iniquity whereof ye are now ashamed,—Rom. vi. 19. 21. Ye, in times past, have not obeyed God,—Rom. ii. 30. What if God, willing to show his wrath, and to make known his power, endured with much long-suffering the vessels of wrath fitted to destruction: and that he might make known the riches of his glory on the vessels of mercy, not of the Jews only, but also of the Gentiles?"—Rom. ix: 22-4.

It may be that some of those Romans "both Jews and proselytes" present on the day of Pentecost (Acts ii. 10) carried back the earliest tidings of the gospel, or it may have first reached there through those who were scattered abroad to escape the persecution which followed on the death of Stephen,—Acts viii. 4; xi. 19. At length the apostle Paul himself came to Rome,—Acts xxviii. 17. He made it known unto them that the salvation of God is sent unto the Gentiles (Acts xxviii. 28); that the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, is made known to all nations for the obedience of faith,—Rom. xvi. 25-6.

Christianity was made the state religion under Constantine, A.D. 323, but his successors apostatized and became utterly corrupt.

The downfall of Rome predicted in Daniel ii 41-5; Rev. xvii. 9; xix. 20, came to pass in A.D., 476.

CHAPTER IV.

How men, in process of time, divide into three classes, viz.,
God-fearing, God-disobeying, and God-forgetting;
or, the righteous, rebellious and pagan.

We have now seen that ALL MEN AT THE BEGINNING KNEW GOD (Rom. i. 21; Gen. ii. 16; ix. 8). But notwithstanding all God's spoken truth and His witness to it, they very soon divided themselves into two classes (Rom. ii. 7, 8), viz.,

I. Those who believed God's Word and taught it to others, as Adam, Seth, Enoch, Noah, Abraham, Isaac, Jacob, the children of Israel, God-fearing proselytes, and Christians.

II. Those who did not like to retain God in their knowledge (Rom. i. 28). These latter are those

1. Who changed the truth of God into a lie.—Rom. i. 25.

(a). Worshipping and serving the creature more than the Creator.—Rom. i. 25.

(b). This is thy lot, saith the Lord, because thou hast forgotten me and trusted in falsehood.—Jer. xiii. 25.

(c). Every man is become brutish and is without knowledge; every goldsmith is put to shame by his graven image; for his molten image is falsehood, and there is no breath in them.—Jer. x. 14; I Cor. xii. 2.

(d). God told things from the beginning, lest man say, idol did this.—Isa. xlviii. 3-8.

(e). A deceived heart hath turned him aside that he cannot deliver his soul, nor say, Is there not a lie in my right hand?—Isa. xlv. 20.

(f). God made man upright, but he has sought out many inventions.—Eccle. vii. 29.

2. Who hold down the truth in unrighteousness.—Rom. i. 18.

(a). Every man is tempted when he is drawn away of his own lust and enticed. Then when lust hath conceived, it bringeth forth sin.—James i. 14, 15.

(b). And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.—Gen. vi. 5 ; viii. 21.

(c). They are filled with all unrighteousness, fornication, wickedness, etc.—Rom. i. 29-32.

(d). Who were dead in trespasses and sins, wherein in time past ye walked and were children of wrath.—Eph. ii. 1-3.

3. Whose foolish heart becomes darkened.—Rom. i. 21.

(a). Vain in their imaginations.—Rom. i. 21.

(b). Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.—Eph. iv. 18.

(c). Being past feeling, having given themselves over unto lasciviousness, etc.—Eph. iv. 19.

(d). For ye were sometimes darkness, but now are ye light in the Lord.—Eph. v. 8.

(e). To open their eyes and to turn them from darkness unto light, and from the power of Satan unto God.—Acts xxvi. 18.

Resulting, finally, in a third class, viz.,

III. Those who know not God.—I Thess. iv. 5.

(a). Howbeit, then, when ye knew not God, ye did service unto them which by nature are not gods.—Gal. iv. 8

(b). Wherefore remember that ye being in times past Gentiles in the flesh, that at that time ye were without God in the world — Eph. ii. 11-2.

(c). The Lord Jesus shall be revealed from heaven taking vengeance on them that know not God.—II Thess. i. 8.

(d). The natural man receiveth not things of the Spirit of God, for they are foolishness unto him ; neither can he know them, for they are spiritually discerned.—I Cor. ii. 14.

(e). For after that, in the wisdom of God, the world by its wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe.—I Cor. i. 21.

After Greece, perhaps our most striking illustration is

CHINA (Sinim).

“Behold, these shall come from far : and lo, these from the north and from the west ; and these from the land of Sinim.”—Isa. xlix. 12.

The name Sinim is identified by Gesenius, Hitzig, Knobel and others with the classical Sinoe, the inhabitants of the southern part of China. It is certain that an inland commercial route connected the extreme east with the west at a very early period. The Sinae attained an independent position in Western China as early as the eighth century B. C., and in the third century B. C. established their sway under the dynasty of Tsin over the whole of the empire.—Smith's Bible Dict., p. 907.

Sanderson's History of the World, page 644, says that "the people were known to the ancients as the Seres, the Serica of the geographer Ptolemy, in the second century A. D., meaning north-west China and adjacent parts of Thibet and Chinese Tartary."

"Porcelain vessels with Chinese mottoes have been found in the ancient tombs of Egyptian kings, in shape, material and appearance precisely like those which are made in China to-day; and Rosellini believes them to have been imported from China by kings contemporary with Moses, or before him."—Ten Great Religions, p. 33.

"The most essential peculiarity of this nation (China) is the high value which they attribute to knowledge. The public service examinations form the basis of the whole system of government. All of the hundreds of thousands who prepare to compete are obliged to know the whole system of Confucius, to commit to memory all his moral doctrines, and to become familiar with all the traditional wisdom of the land."—(Ibid, pp. 40-41.)

As to WISDOM, Confucius himself taught: "To give one's self earnestly to the duties due to men, and, while respecting spiritual beings, to keep aloof from them, may be called wisdom."—Ana. vi. 20. "In matters of ceremony and music, he followed the men of former times."—Ana. xi. 1. "He handed down the doctrines of Yao and Shun as if they had been his ancestors."—D. of the Mean xxx. 1.

Here, then, we have a nation practising "the wisdom of this world" since the earliest dawn of authentic history, and what is the fruitage thereof?

Schmucker's History of all Religions, pp. 259-64, says: "The existing worship in China is a confused mixture of superstitions. The most ancient is Taoism, founded by philosopher Tao about 600 B. C., who is worshipped along with a host of tutelary divinities, while emperors, warriors and illustrious men are considered demi-gods. All these are embodied in idols of various shapes. Buddhism was introduced about A. D. 69. It teaches to pray to the god Fu and to provide for his worship in sustaining priests and temples. Punishment for breaking the commandments is transmigration of the soul into the bodies of rats, dogs, horses, serpents, etc. As a consequence multitudes of idols in the form of birds, beasts and reptiles are worshipped. Mohammedanism also prevails, somewhat modified by the various superstitions of the other creeds. But the great overshadowing system of worship—it can hardly be called a religion—which pervades every grade of society in the empire is that of Con-

fucius, a philosopher who flourished 550 B. C. He taught that our ancestors were permitted to revisit their ancient homes and confer benefits upon their relatives—hence the worship of ancestors is inculcated as an indispensable duty—and the sacred rites performed in memory of the departed are the most conspicuous ceremonies of all classes. The natural result of the belief of visiting spirits is the introduction of the worship of genii, or good and bad spirits. Sacrifices and sacred rites are now performed in honor of Confucius. Besides these, there are semi-religious festivals at various seasons which the common people observe as sacred duties. The government upholds by its patronage nearly every form of idolatry that can be imagined.” “It has been observed that the most refined nations that made the greatest show of wisdom were the arrantest fools in religion. The barbarians adored the sun and moon, which of all others was the most specious idolatry, while the learned Egyptians worshipped an ox and an onion. The Grecians, who excelled them in wisdom, adored diseases and human passions. The Romans, the wisest of all, worshipped the furies. And at this day the poor Americans worship the thunder, while the ingenious Chinese adore the devil. Li Hung-chang worshipped a lizard-like worm of the Yellow River, which he carried with him in a bottle. Thus the world by its wisdom knew not God (I Cor. i. 21). Hence we read of few philosophers who were converted to Christianity, and Paul’s preaching was nowhere so laughed at and ridiculed as among the learned Athenians.—Acts xvii. 18-32”—Matthew Henry.

Stanley Smith in his book, “China From Within,” p. 172, shows that the ancient Chinese already had lost the true knowledge of God. He says: “In the very first passage where Shang Ti (the present-day term for God) occurs in the classics, we read of Emperor Shun (2255 B. C.): He ‘sacrificed specially to Shang Ti, sacrificed reverently to the six honored ones, offered appropriate sacrifices to the hills and rivers, and extended his worship to the host of spirits.’ Dr. Legge, the learned translator, says: ‘The truth concerning Shang Ti and His worship—the primitive monotheism of the race—had been perverted even in this early time, as appears from the other clauses in the paragraph.’ The ‘knowledge’ of the heathen nations of God was necessarily faulty and relative. It consisted of such an approximation of the knowledge of the true God as could be gained from the ideas expressed by the highest objects of worship in their various pantheons.

“The one saying of Confucius in which he uses the (old as well as the) present-day term for God, ‘Shang Ti,’ is not his, but a statement ‘elegantly displaying the regulations’ of two ancient worthies, kings Wan and Wu, viz., ‘By the ceremonies of the sacrifices to heaven and earth they served Shang Ti, and by the ceremonies of the ancestral temple they sacrificed to their ancestors.’ Christians would call this idolatry, with Paul, who says: ‘The things which the Gentiles sacrifice, they sacrifice to devils and not to God.’—I Cor.

x. 20. Further, if we hunt up the Book of History to find whom they did worship, we find the following sentences by king Wu himself: 'Heaven and earth are the father and mother of all creatures; and, of all creatures, man is the most highly endowed.' Lower down king Wu speaks of the tyrannies of Shou (B. C. 1154), and uses this language: 'He sits squatting on his heels, not serving Shang Ti nor the spirits of heaven and earth.' Lastly, king Wu says: 'I have received from my deceased father, Wen; I have offered special sacrifice to Shang Ti; I have performed the due services to the great earth.' All of which substantiates other history that the ancient Chinese worshipped the spirits of heaven, earth and men.

"The worship of 'heaven and earth' is absolutely universal in China. The God we read of in Genesis i. 1, who is both antecedent to, and independent of, heaven and earth will, we believe, not be found in the classics. It is one thing to quote passages about 'heaven' to the Chinese, and quite another thing to do as Dr. Legge did, to go to the temple of Heaven in Peking and there sing the doxology in honor of the true God who had been worshipped by the Emperors of China for four milleniums. He did it no doubt out of the fulness of his generous heart, but we fancy in doing so, his feelings ran away with his judgment."—Stanley Smith.

"China's Millions" for January, 1903, gives as an illustration of the stronghold that idolatry has even in the highest and most enlightened quarters in China, the following extract from an imperial decree issued October 29, 1902: "Decree acknowledging receipt of memorial from Hsi Liang, governor of Honan, reporting the peaceful condition this summer of that section of the Yellow River draining Honan province, due in a great measure to the watchful energy of the officials connected with the conservation of the river and of the kind interposition of the dragon god. In response to this, the Empress-Dowager commands that ten large sticks of Thibetan incense be sent to the Honan provincial capital and handed to the said governor, who is to offer them as a sacrifice at the temple of the river god on behalf of the Empress-Dowager and Emperor, as a mark of the Imperial gratitude for the protection of the said god." On which the editor comments as follows: "O Lord God, holy and true: How long? How long will rational beings affront thy Godhead? How long will men, lost, condemn their Creator and adore His creatures? Earth and heaven answer, How can they call on Him of whom they have not heard? And how can they hear without a preacher?"

Rev. C. W. Mateer, now many years a missionary in China, says: "It should first be noted, however, that since the dawn of Chinese history, when Shun upon ascending the throne offered sacrifice to the Supreme Ruler; to the powers of nature, and to the hundred 'Shen' the Chinese have been polytheists; hence it is vain to expect that their word 'god' should answer to the Christian and monotheistic word God; and, in point of fact, no one has ever maintained this concerning the word Shen. We are therefore quite justified in taking, not the

definition of the Christian word God, but rather the ground idea of divinity as it exists in the minds of polytheists, and which is common to all heathen nations. Shen is

1. It is used in a personal sense of the numerous invisible beings worshipped by the Chinese.

2. It is used in an* impersonal sense of the divine soul or mind of the universe.

3. It is used in a semi-personal sense of the souls of men and beasts.

Of these three, the first is the original or primary sense; the other two are derivative and secondary. Besides these, there are a number of metaphorical and figurative senses, all of which are based upon, and derive their signification from, one or other of these."

IT PLEASED GOD BY THE FOOLISHNESS OF PREACHING TO SAVE THEM THAT BELIEVE.

As early as A. D. 505 Christianity in its Nestorian form appears to have penetrated China from the West. In 1280 the Nestorians flourished in North China. The latin form of Christianity was first introduced by John of Corvino in 1292, who traveled overland from India in a caravan. Towards the close of the 14th century the Mohammedans drove the Christians from Eastern Asia. Next comes Xavier on the scene, from India, nearly two centuries later following the Portuguese who came via Cape of Good Hope. In 1582 Matteo Ricci, the real founder of Roman Catholic missions in China, began his work. In 1706 and 1720, by edicts of the Emperor, it was determined that "as the papal decrees were contrary to the usages of the empire, the Christian religion could not subsist there." After twelve centuries of Nestorian and Roman Catholic vain endeavor to convert China, a mighty stirring of the missionary spirit in Protestant countries took place. Carey went to India and Robert Morrison to China (1807). Since then, what?

To-day (1903) there are 2,950 Protestant missionaries in China, viz., 1,233 men, 868 wives of missionaries, and 849 unmarried women; or, 1,483 British, 1,117 American, and 350 Continental (principally Scandinavians and Germans). There are three Bible Societies (American, British and Scotch), three tract societies, a mission for the blind, a refuge for the insane, the Young Men's Christian Association, and the Society for the Diffusion of Christian and General Knowledge among the Chinese. During the sixteen months ending with the year 1902 no less than 373 new missionaries arrived in China. There are now over 100,000 Chinese Christians, and thousands more interested in Christianity. The various missionary societies report large increase

* Perhaps "collective" would be a better term than "impersonal;" the latter meaning "wanting personality," the former comprehending in its signification more than one person or spirit, but having the form of the singular number.

of converts, enquirers and baptisms; the 'Chinese Christian Union' has revealed a robust health and anxious solicitude for their unenlightened brethren's highest interests on the part of the native Christians; the establishment of the Chinese Christian Endeavor Union is a cheering fact, while the independent and self-denying labors of many friends of China and the number of Chinese students learning abroad, all contain elements of hope.—*Chinese Recorder*, January, 1904.

And all this by "the foolishness of preaching," for verily God hath spoken: "My word shall not return unto Me void."



CHAPTER V.

God has spoken unto the Heathen.

But always through a Man of God as Interpreter.

Let us now notice how God has ever sought to save these lost ones, not willing that any should perish.

I. *In the old Dispensation, through the Prophets.* No prophecy of Scripture ever came by the will of man; but men spake from God, being moved by the Holy Spirit.—II Pet. i. 21. Every Scripture is inspired of God.—II Tim. iii. 16.

1. *By Dream and Interpreter.*

God showed Pharaoh in a dream what He was about to do (through Joseph. interpreter).—Gen. xli. 25.

God told Nebuchadnezzar by dream that his kingdom should depart from him (through Daniel, interpreter).—Dan. iv. 24.

[See “NEBUCHADNEZZAR,” Part II, Chap. VI.]

2. *By writing on the wall, and Interpreter.*

God said to Belshazzar (through Daniel, interpreter): “Thou art weighed in the balances and found wanting.”—Dan. v. 27.

3. *By Jewish Maid.*

She told the king of Syria of the man of God.—II K. v. 4.

NAAMAN.

He was commander-in-chief of the Syrian army under Benhadad II, the king whom he accompanied officially, and supported when he went to worship in the temple of Rimmon. But he was a leper. A little captive maid out of the land of Israel waited on Naaman's wife. She brings into that Syrian household the fame of the name and skill of Elisha. Naaman, with a letter from king Benhadad to the king

of Israel, and with a present and a full retinue of attendants, proceeds to Samaria to the house of Elisha. Elisha sends out word for Naaman to bathe seven times in the river Jordan. Naaman is angry, but finally does as commanded, and his flesh came again like unto the flesh of a little child, and he was clean. Then he and all his company came and stood before Elisha, and he said, Behold now I know that there is no God in all the earth but in Israel. Thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord. In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon; the Lord pardon thy servant in this thing. Naaman thus recognizes Jehovah as his God, yet does not bind himself to any rigorous observance of the law.

Here is a very plain case of how the knowledge of the true God is brought to those lost in idolatry. The little captive Israelite girl, kidnapped by the marauders of Syria, in one of their forays over the border, brings the news. Naaman knew before that there were gods in the earth, but it remained for this little maid to tell him of the one true God and Lord of heaven and earth, unto whom only he henceforth promises to offer burnt offerings and sacrifices. He had heard, and when afterwards out of a good and honest heart, by nature, as he could not by commandment (without law, as he was not under the law), he did the things contained in the law of God, he would be a law unto himself. He would thus show that the work of the law was written in his heart, his conscience also bearing witness, and his thoughts would accuse him if he did any wrong, or excuse him if he did it in word or form but not in heart or purpose. Naaman had many years before recognized Jehovah as God.

4. *By Prophet.*

Benhadad, king of Syria, sent Hazael to enquire of the Lord by Elisha.—II K. viii. 7-9. Thus saith the Lord God to Tyrus (through Ezekiel).—Ezek. xxvi. 15. The word of the Lord came unto Jonah saying, Cry unto Nineveh.—Jon. i. 1-2. The word of the Lord which came to Jeremiah the prophet against the Gentiles.—Jer. xlvi. 1; the Philistines.—Jer. xlvii. 1; the Chaldeans.—Jer. l. 1. Thus saith the Lord against Moab (by Amos).—Amos ii. 1; saith the Lord of Hosts against the Ethiopians (by Zephaniah).—Zeph. ii. 12.

Thus saith the Lord to Cyrus (through Isaiah).—Isa. xlv. 1.

CYRUS.

He was the founder of the Persian empire, B. C. 559-529. The edict of Cyrus for the rebuilding of the temple was, in fact, the beginning of Judaism. So mightily was king Nebuchadnezzar impressed that twenty-three years after, when Cyrus the Great, a Persian noble, conquered Babylon and began his reign there in B. C. 538, he issued a proclamation for the rebuilding of the Jewish temple at Jerusalem. This, notwithstanding the idolatrous and evil kings intervening between Nebuchadnezzar and himself, and the fact of his Persian origin, which gave him Zoroastrian dualism, Oromasdes, the chief of the gods, Mithra the sun, and Arimanius the Evil spirit; and added to this, Magianism or the worship of the elements, especially the most subtle of all—fire. Daniel is still active in Babylon, and such great Jewish leaders as Zerubbabel, Nehemiah, Haggai and Zechariah and Ezra are there. Traces of their advice, perhaps that of Daniel, appear in the language of Cyrus' decree for the return. Thus God stirred up the spirit of Cyrus, and he made a proclamation: "Now in the first year of Cyrus, king of Persia, that the Word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing saying, Thus saith Cyrus, king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him an house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God) which is in Jerusalem. And whosoever remaineth in any place where he sojourneth, let the men of his place where he sojourneth help him with silver and with gold, and with goods and with beasts beside the freewill offering for the house of God that is in Jerusalem. Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid, the height thereof threescore cubits, and the breadth thereof threescore cubits; with three rows of great stones and a row of new timber; and let the expenses be given out of the king's house: And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which is at Jerusalem, and brought unto Babylon, be restored, and brought again unto the temple which is at Jerusalem, every one to his place, and place them in the house of God."—Ezra 1 and 6 That (the Lord) saith of Cyrus, He is my shepherd and shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid,—Isa. xlv. 28. Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut; I will go before thee, and make the crooked places straight. I will break in pieces the gates of brass

and cut in sunder the bars of iron. And I will give the treasures of darkness and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel.—Isa. xlv. 1-3

Hitherto the great kings, with whom the Jews had been brought into contact, had been open oppressors or seductive allies; but Cyrus was a generous liberator, and a just guardian of their rights.

Daniel convinced Darius, the Median, of the living God.—vi. 26.

DARIUS THE MEDE.

He succeeded to the Babylonian kingdom on the death of Belshazzar, being then sixty-two years old. Only one year of his reign is mentioned; but that was of great importance to the Jews. He is known in history as Astyages, the last king of Media. He was dethroned by Cyrus, but probably allowed the whole royal authority at Babylon during the last two years of his life (538-536) while Cyrus was completing his new conquest. We know that Cyrus treated his dethroned predecessor with the greatest honor; while the close relations of Darius with the captive Jews account for their speaking of him as the king, and dating the year of his death as the first year of Cyrus. The testimony of Herodotus, and indeed of his own fate, to the weak character of Astyages, agrees entirely with the impulsive and vacillating conduct of Darius toward Daniel.

Darius lived in a land of many gods, and upon the request of the presidents, governors, princes, counsellors, and captains of his kingdom, he signed a decree that whosoever should ask a petition of any god or man for thirty days, save of the king, he should be cast into the den of lions. But when he found that their purpose was only to entrap Daniel, who continued to pray to God three times a day as beforetime, Darius was sore displeased with himself, and tried to deliver Daniel, but according to the law of the Medes and Persians, a decree once signed by the king could not be changed. This king, like Pilate, was too weak to do what he knew to be right, and so had Daniel cast into the lion's den, saying, Thy God whom thou servest will deliver thee. He himself could not sleep that night, and rose very early and went in haste to the den of lions, and called with a lamentable voice; "O Daniel, servant of the living God, is thy God able to deliver thee from the lions?" Daniel answered that God had shut the lions' mouths, because of his innocency. Then the king was glad, and ordered all Daniel's accusers to be cast into the den of lions, and they were destroyed. Then king Darius wrote unto all peoples, nations and languages that dwell in all the earth. I make a decree, That in every dominion of my kingdom, men tremble and fear before the God of Daniel, for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed, and his dominion shall be unto the

end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

5. *By Record of former King's Decree.*

Darius finding the edict of Cyrus decrees that the building of the house of God at Jerusalem be not hindered.—Ezra 6.

DARIUS THE PERSIAN.

He was the son of Hystaspis, the founder of the Perso-Arian dynasty (521-486 B. C.). He pursued the same policy as Cyrus with regard to the Jews, and restored to them the privileges which they had lost. "Then Darius made a decree: Let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in this place. Moreover, I make a decree what ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they may not be hindered. And that which they have need of, both young bullocks and rams and lambs, for the burnt offerings of the God of heaven, wheat, salt, wine, and oil, according to the appointment of the priests which are at Jerusalem, let it be given them day by day without fail, that they may offer sacrifices of sweet savors unto the God of heaven, and pray for the life of the king and his sons. Also I make a decree that whosoever shall alter this word, let timber be pulled down from his house, and being set up, let him be hanged thereon; and let his house be made a dunghill for this. And the God that hath caused his name to dwell there destroy all kings and people, that shall put to their hand to alter and to destroy this house of God which is at Jerusalem."

This Darius was not only one of Persia's greatest sovereigns, but one of the most distinguished monarchs of all time.

II. *In the New Dispensation, By His Son.*

God hath manifested His Word through preaching.—Titus i. 3.

There is an interesting little pamphlet by W. P. Bentley entitled "Christ Triumphant Through the Years," which should be read in this connection. It gives succinctly the spread of Christianity from the beginning of the first century A. D. down to the close of the nineteenth. This dissemination of the knowledge

of Christ differs from that of the knowledge of God from Noah down in this: The knowledge of God at the first was taken by Noah's descendants wherever they went settling the then uninhabited world, whereas the knowledge of Christ had to permeate countries already peopled. In the first case, God chose out a people to keep His name and worship pure, while those who persisted in going after strange gods were "suffered to walk in their own ways" perverting and forgetting what knowledge they first possessed, with few (as Jonah and other prophets) to call them back. In the latter case, Jesus sends His disciples into all the inhabited world to preach the Gospel and make disciples. In the former, what few idolatrous people turned to the true God were called proselytes; in the latter, all converts, Jews and Gentiles alike, are called brethren (for one is their Master even Christ), and these in turn are commissioned to teach others.—II Tim. ii. 2. All who hear and obey the Gospel call may become disciples of Christ. Whosoever will, may come. Thus we see that the knowledge of God and of the Son of God, comes to man at the first in one and the same way—by direct revelation and messenger. Jesus says: No man knoweth the Father but the Son and he to whom the Son will reveal Him.

We have, as yet, found no record of men hearing of God, without God's messenger, preacher or prophet: but we will now give two New Testament instances of Gentiles hearing the Word of the Lord in this way and believing to the salvation of their souls. For belief cometh of hearing and hearing by the word of Christ.—Rom. x. 17.

1. CORNELIUS.

This was a Roman officer who had lived among the Jews to his own good. The headquarters of the Roman force in Judea were at Caesarea. Among the

force stationed there was an independent cohort of volunteers serving under the Roman standards named the Italian "band," as consisting of volunteers from Italy. This man had command of one of the six companies composing the Italian cohort, from 50 to 100 men. Judea had been under Roman sway since the capture of Jerusalem by Pompey in 63 B. C. Caesarea was built by Herod the Great. It was the official residence of the Herodian kings and of Festus, Felix and the other Roman procurators of Judea.

Here is an interesting case of a Gentile conversion. At the time he is first mentioned he is a God-fearing man, so devout that he has impressed his whole household. He gives much alms to the people and prays to the true God always and becomes a preacher of the new faith to the soldiers under him. The prayers of such men, whether Jews or Gentiles, God hears. God sends an angel to tell Cornelius that his prayers and alms are a memorial before Him. "And now send for one Simon, whose surname is Peter; he shall tell thee what thou oughtest to do." The Jews had a ceremonial law that Gentiles were unclean, and to eat with them would be like eating unclean animals. Peter, moved by the Holy Spirit, went and said: "Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one, of another nation; but God hath showed me that I should not call any man common or unclean." When Peter arrived Cornelius said: "We are all here present before God to hear all things that are commanded thee of God." And Peter said: "God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." And he commanded us to preach unto the people and to testify that it is Jesus Christ which was ordained of God to be the judge of quick and dead. Whosoever believeth in Him shall receive remission of sins. On the

Gentiles also was poured out the gift of the Holy Spirit. And Peter commanded them to be baptized in the name of the Lord. With his household he was baptized, and thus Cornelius became the first fruits of the Gentile world to Christ.

If it be said that Cornelius was spoken to by God by means of an angel in a vision and not by means of man, it is replied that at the time God spoke to Cornelius in a vision by an angel, Cornelius was already a just man and one that feared God and of good report among all the nation of the Jews. The question is, How did he first hear of the true God? Who taught him to fear the God of the Jews? And thus obtain a good report among them all? He was a native of Italy, where people worshipped gods many and lords many, but where few, if any, worshipped after the manner of the Jews. How long Cornelius had been at Caesarea we are not told. But long enough to have a good report among all the nation of the Jews. This good report would naturally arise by his adopting the religion of the Jews, and thus conforming to their customs and ceremonies in worship. He also increased his good name, no doubt, by his much alms to the people. Nothing would so quickly give him a good report among the Jews as to fear the God of Abraham, Isaac and Jacob, and to enter devoutly into His worship, as taught by the Jews. For unto the Jews were committed the oracles of God, and there is salvation in no other. Here then we have the most probable source of Cornelius' first knowledge of God and of His worship taught to him (by word or observation) by the Jews among whom he had come to live. We have nothing here, or elsewhere, to warrant the supposition that any Gentile heathen was ever called out of his idolatrous darkness into the light of God's eternal truth, except by God's own appointed messengers or preacher. We have no miraculous interventions by

God calling heathen to believe on Him, or influencing them to return to Him; but always the one way of human agency, whether prophets, apostles or preachers to exhort and warn them. To those who listen to the exhortation and warning, to these he gives the Holy Spirit to influence their hearts and guide them into all truth. Peter himself tells how Cornelius obtained knowledge and faith: "Brethren, ye know how that a good while ago God made choice among you that by my mouth the Gentiles should hear the word of the Gospel and believe.—Acts xv. 7.

2. SYROPHOENICIAN WOMAN.

Here is another splendid instance of a Gentile who was without the law, yet who did the things contained in the law. Her great faith was not in idols, but in the Lord God. She worshipped Jesus as her Lord. She could not do this by commandment, for the commandments were given to the children of Israel. She worshipped by nature out of her own loving heart,—she who was created in the image of God. Jesus told her plainly that He was sent unto the lost sheep of the house of Israel. She was of a mixed race—half Phœnician and half Syrian, and therefore not of the house of Israel. She knows this perfectly well, for she addresses Jesus as the son of David. But she believes that Jesus has power to heal her daughter, and has faith that he can overlook the fact of her being a Gentile, so she cries, Lord help me. Jesus reminds her that this would be taking what was intended for the children of the Master's house and giving it to the dogs. "Truth, Lord," she replies, fully realizing the position of the Gentiles before the law given to the chosen people of God, "but the dogs eat of the crumbs which fall from the Master's table." The crumbs from your table will suffice me Your crumbs will be far

more efficacious than all the riches of the Gentile world. I believe, as Lord, you have power over devils. Jesus answered, "O woman, great is thy faith;" and her daughter was made whole from that very hour. "In every nation, he that feareth God and worketh righteousness, is accepted with him."

Now the interesting question arises, Whence had this Gentile woman all this knowledge? She knew there were people called Israelites; that they had an ancient king called David; that in some way an heir of this king would come who would be Lord of all—of Gentiles as well as of Jews. She knew how to worship Jesus as Lord. She believed Jesus to be this son of David and Lord of all. She knew the current opinion held by many Jews as to outside people or Gentiles. She humbly accepts this position, and asks only for the crumbs. Jesus sees her great faith and rewards it by granting her prayer.

Whence came this woman's faith? Faith comes by hearing and hearing by the Word of Christ. And how could she have heard without a preacher? Who taught her the Word of God, and that the Messiah, our common Lord, would come of the seed of David after the flesh? We are not told. Certainly, her close proximity to the Jews would make it quite possible for the knowledge to have been communicated through them. When she, as a Gentile, did by nature (because she could not by commandment) the things contained in the law of Moses, she showed the work of that law written in her heart. Her nature spontaneously burst forth in worship, as she humbly fell at the Master's feet. She, as a doer of the law, was justified while many a Jew who heard but did not, remain unjustified before God.

Especially are we not told that she evolved this knowledge out of her inner consciousness, nor that the dim light of nature around her communicated to her

these particular facts, nor that she in common with all God's creatures so partook of a religious nature that made her at once recognize in Jesus the son of David, the promised Lord, David's son after the flesh, who had power over devils, such as the one that was grievously tormenting her daughter. She intimates that the blessing of this precious knowledge came to her through the Jews, when she humbly accepts the crumbs that fell from their table, as they were the custodians of the oracles of God. As she is meekly willing to accept the crumbs of healing from this source, we may infer that the crumbs of the Gospel she had heard and so believed, came through the Word of God preached by those unto whom it was committed, or by proselytes such as she herself became.

PART II.

How God Has Not Spoken to Man; Or, A Rebuttal of the Claims of Natural Theology.

CHAPTER V.

The Fruit of Evolution.

After Joshua had led the children of Israel into the land of Canaan and taken the cities of Jericho and Ai, the people of Gibeon (Josh. ix. 3-27) by trickery and deceit secured a league of peace with him and the princes of the congregation; and thus it came to pass that the Gibeonites were permitted to remain in the promised land, where they debased and corrupted even the Israelites themselves.

So to-day, under Christ's command to go and make disciples of all the nations, teaching them to observe all things whatsoever He has commanded, when the two great English-speaking nations of the world, and some others, are called Christian, and their missionaries are carrying the Gospel into the uttermost recesses of the heathen world, a people called evolutionists and their professors seem to have made a league or truce with them by much the same method of procedure as that of the Gibeonites. The Gibeonites, it will be remembered, by showing dry and moldy bread, old wine skins and old shoes, sought to prove that they had come not from Canaan but from a far-off country. So the evolutionists, by unearthing the fossil bones of past ages, mummies of ancient Egypt, the clay-cylinders of long-lost Babylon, and the musty tomes of ancient Greece and Rome, likewise attempt to

show from what remote region and venerable ancestry they have come.

Joshua faithfully kept the league which he made with the Gibeonites, while they in return enticed the Israelites into the worship of strange gods, which after Joshua's death, brought them to disunion and almost total destruction. Shall we not profit by the warning of their terrible punishment? Shall we not drive from our theological institutions and text-books the flattering inducements offered to follow after the strange gods of evolution?

Listen to how our text-books are becoming inoculated with this infection. Prof. Lewis French Stearns, author of *Present Day Theology*, says on page 10: "There are many not so wise as Thomas Huxley, who think that evolution does away with the necessity of a Creator. Yet what is evolution? It is only a law, not a cause; it shows us the method, but not the power which has brought about the present forms of the inorganic and organic worlds." And on page 9, the same author says: "There was a time, not long since, when the theory of organic and inorganic evolution seemed to have shattered the argument from design. But closer acquaintance with this wonderful hypothesis, which, although yet unproved and doubtless greatly to be modified, carries with it so great a weight of probability, has shown that it is a friend rather than an enemy of the argument from evidences of design."

Notice that Prof. Stearns first calls evolution a "law," next "the method," and then "this wonderful hypothesis"; finally ending with the bland assurance that "it is a friend rather than an enemy." Does not all this forcibly remind one of the craftiness with which the Gibeonites showed themselves friendly to Joshua?

But let us hear what these modern Gibeonite ambassadors have to say: In an article on the Reception

of *Origin of Species*, published as an appendix to the *Life and Letters of Charles Darwin*, Prof. Huxley says:

“Evolution was bound hand and foot during the millenium of theological scholasticism. But Darwin poured new life blood into the ancient frame, the bonds burst and the revived thought of ancient Greece has proved itself to be a more adequate expression of the universal order of things than any of the schemes which have been accepted by the credulity and welcomed by the superstitions of seventy later generations of men. . . . Outside of the ranks of biologists in 1851-8, the only person known to me whose knowledge and capacity compelled respect, and who was at the same time a thorough-going evolutionist, was Mr. Herbert Spencer, whose acquaintance I made, I think, in 1852, and then entered into the bonds of friendship, which, I am happy to think, has known no interruption. But even my friends’ rare dialectic skill and copiousness of apt illustration could not drive me from my agnostic position.”

It thus readily appears that this first ambassador interviewed, Prof. Thomas Huxley, who asserts that evolution is the revived thought of ancient Greece, is a confirmed agnostic by his own confession. And this is the man, you will take note, whom Prof. Stearns says is wiser than certain other men.

Let us next interview the Gibeonite ambassador Spencer, the firm friend of the agnostic Huxley.

We learn that Herbert Spencer was born in 1820 at Derby, England, where his father was teacher of mathematics. From his father and his uncle, a Congregational minister, most of his early education was received. As Herbert Spencer is now said to be the father of the doctrine of evolution, let us hear what he has to say on the subject. After a wordy discussion in his book entitled “*First Principles*,” he arrives at the following conclusion:—

“As we now understand it, evolution is definable as a change from an incoherent homogeneity to a coherent heterogeneity, accompanying the dissipation of motion and integration of matter, during which the matter passes from the indefinite to the definite and during which the retained motion undergoes a parallel transformation.”

How plain and simple is all this! And how much more we know now than we did before! How full is such a definition!

Prof. Tait translates it into plain English as follows: “Evolution is a change from a nohowish untalkaboutable, allalikeness to a somehowish and in-general-talkaboutable not-all-alikeness by continuous something elsefications and sticktogetherations.”

This, certainly, ought to make it plain. But seriously, what kind of a man would we naturally expect Mr. Spencer to be after hearing him give such a lucid definition of evolution? Should we now be at all surprised to hear him say, on page 143 of the same book: “All things known to us are manifestations of the unknowable”? Does not this remind one of that inscription written by those learned men Paul found at Athens some 1900 years before,—“To an unknown god”? And yet this is the same Mr. Spencer of whom Prof. Stearns in *Present Day Theology*, page 4, says: “When Herbert Spencer says that the existence of God is a necessary datum of consciousness, he concedes all that the theist needs as the starting point of his argument.” Think of mankind, created in the image of God and walking and talking with Him in the garden of Eden, having to wait through six thousand years of posterity for Mr. Spencer to concede all that is necessary to believe in the existence of God! Then think, friends, what consolation there would be in observing, as you pass into the evening of life, Mr. Spencer’s last inscription on the altar of evolution ‘To the great unknowable.’

Another Gibeonite ambassador, the one who used the evolution hypothesis to eliminate God from the plan of creation altogether, was Ernest Haeckel, professor of Jena University, Germany. In his *History of Creation*, page 6, he says: "In consequence of Darwin's reformed 'Theory of Descent' we are now in a position to establish scientifically the ground-work of a non-miraculous history of the development of the human race. . . It is true that Darwin himself did not at first express this most important of all the inferences from his theory. In his work 'On the Origin of Species' not a word is found about the animal descent of man. . . It was not till twelve years later, in his work on the *Descent of Man*, that Darwin openly acknowledged that far-reaching conclusion, and expressly declared his entire agreement with those naturalists who had in the meantime themselves formed that conclusion." Darwin in concluding his work says: "I imagine that probably all organic beings which ever lived on this earth descended from some primitive form which was first called into life by the Creator."

Take notice that all the ground work for this wonderful hypothesis of evolution is Darwin's imagination, for he says: "I imagine, etc.," and you will not then wonder at the marvelous result obtained by Darwin's disciple, Prof. Haeckel, when he carries it to its logical conclusion as follows: "The fundamental idea, which must necessarily lie at the bottom of all natural theories of development, is that of a gradual development of all (even the most perfect) organisms out of a single, or out of a very few quite simple and quite imperfect original beings, which came into existence not by supernatural creation but by spontaneous generation out of inorganic matter." *Reductio absurdum!*

Thus has evolution gone to seed, and, though the seed are worthless and have been disowned by the cultivators of the plant, yet the mass of these tillers in

the field of evolution still make themselves believe it is a goodly plant, and will bear better seed if a fertilizer of more ancient mould is used. They say with Prof. Haeckel:

“In no nation have these preliminary conditions for the origin of a natural theory of development ever existed in so high a degree as among the Greeks of classic antiquity. . . One man only must be mentioned here by way of exception—Aristotle—the greatest and the only truly great naturalist of antiquity and the Middle Ages, one of the grandest geniuses of all time. In what degree he stands there alone during a period of more than 2,000 years in the region of empirico-philosophical knowledge of nature, and especially in his knowledge of organic nature, is proved to us by the precious remains of his but partially surviving works. In them many traces are found of a theory of natural development. Aristotle assumes, as a matter of certainty, that spontaneous generation was the natural manner in which the lower organic creatures came into existence. He describes animals and plants as originating from matter itself, through its own original force; as, for example, moths from wool, fleas from offal, wood lice from damp wood, etc.”

And this same ancient Greek Aristotle, whom Prof. Haeckel says was one of the grandest geniuses of all time, as shown by his description of how moths originate from wool and wood lice from damp wood, Prof. Stearns, in *Present Day Theology*, quotes in attempting to prove from nature the existence of a First Cause. On page 12, he says: “But what has an end must have had a beginning. Thus we are brought back to the necessity of a First Cause, or what Aristotle called a *Primum Movens*, a power which initiated the motions of the universe.”

But now let us hear from the modern Gibeonite who appears to be the leader of the evolution ambassadors,

Charles Darwin. We are anxious to know what the chief of evolution has to say. In his autobiography published by his son Frank, Mr. Charles Darwin gives the following very interesting account of himself:

“After having spent two sessions in Edinburgh, my father perceived or heard from my sisters that I did not like the thought of being a physician, so he proposed that I should be a clergyman. He was very properly vehement against my turning into an idle sporting man, which then seemed my probable destination. I asked for some time to consider, as from what little I had heard or thought on the subject, I had scruples about declaring my belief in all the dogmas of the Church of England, though otherwise I liked the thought of being a country clergyman. Accordingly I read with care Pearson on the Creed and a few other books on divinity, and as I did not then in the least doubt the strict and literal truth of every word in the Bible. I soon persuaded myself that our creed must be fully accepted.

“Considering how fiercely I have been attacked by the orthodox, it seems ludicrous that I once intended to be a clergyman. My father’s wish was never formally given up, but died a natural death when, on leaving Cambridge, I joined the ship *Beagle* as naturalist. While on board the *Beagle* I was quite orthodox, and I remember being heartily laughed at by several of the officers (though themselves orthodox) for quoting the Bible as an unanswerable authority on some point of morality. But I had gradually come by this time—1836 to 1839—to see that the Old Testament was no more to be trusted than the sacred book of the Hindoos. By further reflecting that the clearest evidence would be requisite to make any sane man believe in the miracles by which Christianity is supported, and that the more we know of the fixed laws of nature the more incredible do miracles become, I gradually came to

disbelieve in Christianity as a divine revelation. Thus disbelief crept over me at a very slow rate, but was at last complete.

“Formerly I was led by feelings to the firm conviction of the existence of God and of the immortality of the soul. I well remember the conviction that there was more in man than the mere breath of his body. But now the grandest scenes of nature could not cause any such convictions and feelings to rise in my mind.

“In my extreme fluctuations I have never been an atheist in the sense of denying the existence of a God. I think that generally (and more and more as I grow older) but not always, that an Agnostic would be the more correct description of my state of mind.”

Here, friends, is the chief of evolution, a theory that teaches all things progress from a lower to a higher state, that nature has gone on from the first few simple forms called into life by the Creator to highly developed and intelligent man, and this chief of evolution, in his own autobiography, shows how he went from a firm belief in God and the strict and literal truth of every word of the Bible to the belief that the Old Testament was no more to be trusted than the sacred book of the Hindoos, and then gradually to disbelief in Christianity as a divine revelation, and finally, by his own confession, ended as an agnostic! Is not this evolution turned backward? Was not Darwin himself a conspicuous example of the falsity of his own theory? Did the teaching of God ever lead a man to disbelieve the Bible and Christianity and to finally become an agnostic? If not, then Charles Darwin was led by this ignis fatuus “evolution” from the firm solid rock of ages, out upon the uncertain teacherous quicksands of doubt and unbelief. And Prof. Stearns, by receiving this evolution as “a law,” “the method,” and this “wonderful hypothesis,” as “a friend and not an enemy,” has sworn to a league with these

modern Gibeonites that must as inevitably lead astray the young students of to-day as did the Gibeonites of Canaan by enticing the Israelites to follow their strange gods, allure them to certain destruction.

Christ says: "A tree is known by its fruit; a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. By their fruit ye shall know them." Tested by this standard what has evolution brought forth in the lives of its ablest champions? Agnosticism. What did it make of Charles Darwin, who spent a lifetime in its service? Listen to his startling confession, about three years before his death, in answer to a German student, to whom he wrote:—

"I am very busy and an old man in delicate health, and have not time to answer your questions fully, even assuming that they are capable of being answered at all. Science and Christ have nothing to do with each other, except in so far as the habit of a scientific investigation makes a man cautious about accepting any proofs. As far as I am concerned, I do not believe that any revelation has been made. With regard to a future life, every one must draw his own conclusions from vague and contradictory probabilities."

Contrast this uncertainty of mind with the confident assurance of another man at the end of life, the apostle Paul. Writing to the young evangelist Timothy, he says: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness which the Lord, the righteous judge, shall give me at that day; and not to me only (there wasn't a selfish fibre in Paul's make-up), but unto all those who love His appearing."

Friends, at the end of life, would you not rather have the confident assurance that Paul felt than the confessed

uncertainty of Charles Darwin? If so, then worship not at the shrine of evolution where Charles Darwin sits as high priest, but believe and serve the only true God and His Son Jesus Christ, whom He has sent. by whom Paul was commissioned a minister and a witness unto the Gentiles (of whom you and I are members), to open their eyes, to turn them darkness unto light and from the power of Satan unto God.



CHAPTER VI.

The Gentiles also may be saved.

For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness and their thoughts the meanwhile accusing or else excusing one another."—Rom. ii. 14, 15.

I may say, by way of preface, that this text does away with the doctrine of total depravity, for it is evident that the Gentiles could not have done by nature the things contained in the law, if that nature had been totally depraved.

There was a Gentile world and a Jewish world. Unto the Jews were committed the oracles of God (Rom. iii. 2), to whom pertained the giving of the law (Rom. ix. 4), which law, says Paul, was the school-master to bring them unto Christ (Gal. iii. 24). The Gentiles, though they have not this law, yet can do by nature the things contained therein and be justified; for God is long-suffering, merciful and willeth not that any should perish, but that the wicked turn from his way and live.

Take, for example, the case of Naaman the Syrian, who learned of God through the little captive Jewish maid and afterwards worshipped the true God. Or, perhaps, a more striking case is that of

NEBUCHADNEZZAR.

He was the son of the founder of the Babylonian empire, and reigned from 604 to 561 B. C. Among his first acts at home was the rebuilding of the great temple with the golden image of Bel. This Bel is identical with Baal, the supreme male divinity of the Phœnicians and Canaanitish nations. Its worship was performed by the burning of incense (Jer. vii. 9) and the offering of burnt

sacrifices, which occasionally consisted of human victims (Jer. xix. 5). The officiating priests danced with frantic shouts around the altar and cut themselves with knives to excite the attention and compassion of the god (I K. xviii. 26-8).

Nebo was Nebuchadnezzar's tutelar god, a prominent deity from an early time. When the king of Assyria placed men of different nations in Samaria (II K. xvii. 29), every nation made gods of their own, and the men of Babylon made small tabernacles, in which were contained images of female deities, whose worship led to unmentionable practices. Certain it is that Babylon became known as the land of graven images and mad with her idols (Jer. l. 38); the mother of harlots and abominations of the earth (Rev. xvii. 5).

Such was its religious condition when Nebuchadnezzar first took Jerusalem, 605 B. C., and carried the Jews thither, among whom was Daniel. The king was greatly troubled about a dream, and called for the wise magicians, astrologers, sorcerers, and Chaldeans to interpret it. Notwithstanding all their extravagant pretensions, they impotently feigned reply. Not so with Daniel, who boldly faced the king and said: "There is a God in heaven who revealeth secrets. He hath made known to thee what shall come to pass hereafter. Thou art a king of kings, for the God of heaven hath given thee a kingdom, power and strength and glory." When the interpretation was finished, the king, with true oriental politeness and heathen ceremony, fell down and worshipped Daniel and said: "Of a truth it is that your God is a God of gods and a Lord of kings, and a revealer of secrets, seeing thou couldst reveal this secret."

But the words of the king were as sounding brass and a tinkling cymbal. Not long afterwards he had made a golden image of colossal size, which he set up on the plain of Dura and commanded that "whoso falleth

not down and worshippeth it, shall be cast into a burning fiery furnace." But when he saw that the three Hebrew children cast therein were unharmed by the fire, he went so far as to praise their God, who had sent His angel to deliver them, and made a decree that there is no other God that can deliver after this sort.

Ten years more passed, and Daniel again interpreted the king's dream, which the Chaldean soothsayers were unable to do, in which Nebuchadnezzar was warned that his reason should depart and he should be driven from among men to herd with the beasts of the field till "seven times" had passed over his head. The judgment came upon him at the expiration of a year. His enemies had been subdued on every side, his great works of art and power had been completed, and as he surveyed them from the roof of his palace, he forgot God, of whose might he had had such proofs, and exclaimed: "Is not this great Babylon that I have built for the house of the kingdom by the might of my power and for the honor of my majesty?" The words had scarcely mounted toward the vault of heaven, when a voice replied, "O king Nebuchadnezzar, to thee it is spoken; the kingdom is departed from thee." The details of his exile were given, and a space of seven years marked their fulfillment.

"Then," says the king in a decree to "all people and nations and languages that dwell on all the earth:" "My understanding returned, and I blessed the Most High and I praised and honored Him that liveth forever, whose dominion is an everlasting dominion and his kingdom is from generation to generation. All His works are truth and His ways judgment, and those that walk in pride • He is able to abase. I thought it good to show the signs and wonders that the high God hath wrought toward me."

Thus, at length, he had learned to bow in submission to the true God Jehovah, and the appointed teacher was Daniel.

God is no respecter of persons, and therefore the doer of the law, whether Jew or Gentile, is justified. The Gentiles who thus do the things contained in the law are likened unto branches cut out of the olive tree, which is wild by nature, and graft into a good olive tree. The Jews who keep the law by commandment are likened unto the natural branches of the good tree. Since the Gentiles did not have the law by commandment, they must of necessity do by nature its requirements to obtain justification. Wherefore Paul asks: "Shall not uncircumcision, which is by nature, if it fulfill the law, judge thee, who by the letter and circumcision dost transgress the law?"

The Jews are the natural branches selected in faithful Abraham. The Gentiles, though the wild branches, are yet capable of receiving and assimilating the nourishment from the good olive tree. The Jews are God's chosen people; but the Gentiles are also created in God's image, and therefore capable of hearing the law, and by nature doing it. When graft into the good olive tree they receive the same kind of nutriment as the natural branches, and their growth gives evidence of being supplied from the same life fountain.

The same God over all is rich toward all that call upon His name. The Gentiles who do the law show that they have received the knowledge thereof into their hearts; their conduct and actions bearing witness to such a law-enlightened conscience, while their thoughts, expressed or unexpressed, show that they have learned to distinguish what is and what is not according to God's law, the conscience accusing, or excusing, as the case may be.

But who are Gentiles? I have selected this subject for unfoldment to-day, because I feel that we ourselves are on the side of those most deeply concerned. We are Gentiles, as well as the Chinese, for example. Our

justification, as well as theirs, lies in doing the law [will] of God. The only reason we are the preachers and they are the hearers in China to-day, is that, in God's providence, the Gospel came to us first. Not many centuries ago our forefathers were more uncivilized than the Chinese. They wore skins when the Chinese wore silks. They roamed the forests of Germany and Britain, worshipping the god Thor, sacred trees and fairy sprites. Paul brought the Gospel to Europe, the Puritans to America, Carey to India; and later missionaries to Africa, Japan, China and the islands of the sea. Not by works of righteousness that we have done, but by his mercy we are being saved. It is the gift of God. Let us praise Him for his wonderful goodness to the children of men.

“ Let us tell it out among the nations
That the Lord is king ;
Tell it out among the heathen,
Bid them break their chains ;
Tell it out among the people,
That the Savior reigns.”

We notice, next, that the justified Gentiles do the things contained in the law. We know that this is the law given by God through Moses to the people of Israel. It is a certain definite number of commandments, well-known, and so plain that a wayfaring man, though a fool, need not err therein. There are some things which this law is NOT—

1. It is NOT some uncertain, indefinite something man may find out from the dim light of nature. For that would be as variable as the number of men who claimed to be able to read nature's dim pages. One man says nature teaches him to do this, and another says nature teaches him to do that. But when Paul speaks of the Gentiles doing the things contained in the law, there is no uncertainty as to what is meant, no option of two or more things he may do, but only the one LAWFUL thing to do, to become justified before God.

Neither is it doing the things man's own reason evolves. for here again we have one man arrayed against another, and no two exactly agreeing. Canst thou by searching find out God? How unsearchable are His judgments and His ways past finding out. Seeing a flaming bush and reading a poem therefrom is one thing. It is an entirely different thing to hear words from out the midst of that same bush that never man spake.

I once supposed, from hearing this text expounded, that it referred alone to the poor heathen, in our case, the "heathen Chinees," just struggling up through sweet communion with nature and loyal allegiance to his idol into the radiant light of God's presence. I was taught that this poor man was thus showing his love for God in the only way he knew how, and that that is all God asks. In other words, that nature's God was doing his best to teach him, and that he was doing his best, under the circumstances, to understand.

But God is a perfect teacher; man is imperfect. We have been taught from the pages of holy writ by man; they are said to be taught from nature's pages direct by God. Ought they not therefore to recognize and know God better than those who come to instruct them? But what is the fact? What missionary ever yet met one of these so-called God-through-nature-taught-men on any mission field, who, on hearing of God as revealed by His Son, had a clearer idea of God than the missionary who taught him? Dr. Griffith John, over fifty years a missionary in China, affirms that he has never met a heathen who knew the true God, nor one that was seeking or feeling after the true God. The Gospel not only did not find, but had to create a desire for the truth.

A lady missionary once said to me in discussing this subject, that she believed if a man in the heart of Thibet was sincerely worshipping God through his idols, he

would be all right. But it puzzles me to know how he can worship God at all through an idol. So far from doing the things contained in the law, he seems to me to be doing the very things prohibited by that law, viz., "Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image, or any likeness of anything that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them." Tylor relates that certain African savages were asked how their divinities could partake of their offerings, since the meats which they had set forth for them at night were found unconsumed in the morning. They replied that the spirits licked them with their tongues. Now Paul says that the things the Gentiles sacrifice, they sacrifice to devils and not to God. And from my seven years' observation in that land of idol worship—China—I must agree with Paul; for I have found it more a servile fear of offending demons and a cringeing supplication to obtain their favor than the outpouring of hearts overflowing with love to God.

Some say that those who are devoutly worshipping, no matter what, are really worshipping God according to the best light they have; that God has given them a religious instinct and will not punish them for carrying out the longing He Himself has planted in the human heart; that they are feeling after God, if haply they may find him. Now the best answer to all this sort of soft doctrine is to say that it isn't so. It is a slander on the character of God as revealed to us in His holy Word, to say that He has ever taught or ever implanted in man's heart the desire to worship Him through idols. God tempteth no man, but every man is tempted when he is drawn away of his own lust and enticed—James i. 13, 14.

Dr. Samuel Harris, in his book on natural theology, "The Self Revelation of God," says: "The lowest savage

lives in the presence and amid the activities of the everywhere energizing God. It was the true God who was always revealing Himself, and so we may properly say it is He who by His touch awakens the slumbering spirit to consciousness and knowledge, as a mother by her loving touch awakens her sleeping child." These are, alas ! very smooth words, but we are told to beware, lest any man spoil you with philosophy and vain deceit. I heard a discourse one Lord's Day evening, presenting that beautiful scene of the angel touching Elijah under the juniper tree and awaking him to the realization that the Lord God of Israel liveth, before whom He stood. But whose touch awakens a man to sincere devotion to an idol ? I cannot believe that it is God's touch, or the touch of God's angel.

Fellow Christians, I do not know what you may think on this subject, nor do I speak for you, but as for me, I do not believe that God ever yet taught a human being, through nature or otherwise, to worship an idol. "It was the greatest honor God did to man to make him in the image of God, but it is the greatest dishonor man has done to God that he has made God in the image of man."—Matthew Henry. If two-thirds of the world are to-day bowing down to wood and stone, the fault must be man's, not God's. I for one cannot charge it against God. I believe with Paul that there was a time when they did not like to retain God in their knowledge, and God gave them over to do those things which are not convenient. I believe with Ecclesiastes, that God made man upright, but he has sought out many inventions. God sent not His Son to condemn the world ; it was condemned already. Men had rebelled, had sinned, had apostatized. For when they knew God they worshipped Him not as God, but changed the truth of God into a lie and worshipped and served the creature more than the Creator. Wherefore God gave them up unto uncleanness through the lusts of their own hearts.

I heard another lady missionary say that those who are the most devoted idol worshippers become the most sincere worshippers of God. On the contrary, I found it true that people become more and more like the object or being that they worship. Little wonder, then, that the Chinese must continue to live in mud-and-straw-made houses so long as they continue to worship mud-and-straw-made gods.

To say that the heathen worship God in their weak way through the idols as symbols, is to charge them with knowing the true God but willfully choosing to worship through the false one. It seems more plausible that they worship their idols in utter ignorance of anything else to worship; for when missionaries tell them of the true God, it is a revelation to them.

The times of this ignorance God overlooked, but now commandeth all men everywhere to repent. And Peter says that the long-suffering of our Lord is salvation. For God so loved the world that He gave His only Son to save it, and His Son sent forth His disciples saying: "As my Father hath sent me, so send I you. Go ye into all the world and preach the Gospel to every creature." And one of these disciples, Paul, writes unto Timothy: "The things which thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also." God's plan for getting the knowledge to them is certain and definite; in times past by the prophets, in these last days by and through His Son.

2. The second IT IS NOT. Doing the things contained in the law is not doing the things contained in Taoism, Buddhism or Confucianism. These isms may have empty word-fragments of the law clinging to them from the remote ages, but it is the doing of the law God-given, and not man-perverted, that will make men just before God.

There is danger, dear friends, that China, the land to which we have consecrated our lives, may soon have to pass through the same mist of agnosticism, rationalism, and science falsely so-called as did Japan a few years ago. Already some prominent leaders, like the Pharisees of old, are teaching for doctrines of God the commandments of men. In a pamphlet entitled "How to make a Million Converts," the General Secretary of the Society for the Diffusion of Christian and General Knowledge says: "To make it evident to the Chinese that our ideal is from God, it is necessary (1) to study the best religious books the Chinese have, such as the Confucian, Buddhist and Taoist classics, the modern Chinese religious books, e. g., King Shin Luh, Mien Kie Luh, etc. (2) After the study of these sacred books, reconstruct your own theology direct from the Bible." He then recommends the study of comparative religion from such books as Freeman Clarke's *Ten Great Religions*. And Clarke says: "As all living in heathen lands are heathen, if they find God at all, they must find Him through heathenism. God has caused some to be born in China, where they can know Him only through Buddha and Confucius." May I ask, in passing, did the 150,000 Chinese Christians now rejoicing in the knowledge of God find Him through heathenism? Perhaps with some men this is impossible to be understood otherwise, but with God all things are possible. Paul declared that if a man preach any other Gospel than that he had preached unto them, let him be accursed. And there are those of us who believe that what the Chinese want is more of Christ and less of Buddha; more of Christ's Gospel and less of Confucian ethics; more of God's revealed word and less of agnostic rationalism.

There was a tract printed for the Chinese in 1896 entitled "Christianity the Completion of Confucianism,"

in which it was asserted that Christianity necessarily wishes to complete Confucianism, to preserve its good doctrines, to correct its mistakes, and to supplement its insufficiencies. The writer infers this from Christ's saying that He came not to destroy but to fulfill the law. "Christ wished to make perfect the old religion of His native land; that is, to preserve all the good doctrines, correct all the mistakes, and supplement all the insufficiencies." Now we know that the law of the Jews was all right; it was the traditions of men that Jesus denounced. True, Christ came not to destroy but to fulfill the law, but the law Christ came to fulfill was the law of God, and not the law laid down by Confucius, Buddha, Laotsz, Darwin, Haeckel, Huxley or Spencer. Christ came to ring out the false, to ring in the true. Christ came to show us the way back to the Father. "No man cometh unto the Father but by Me," says Jesus. Christ is the door to the sheepfold. He that entereth not in by the door, but climbeth up some other way (by way of Confucianism, for example), the same is a thief and a robber.

The author of the above-named tract again says: "Before Jesus there were in Judea the prophets; China had Confucius, who corresponded to the prophets of that time, who (preparing) prophesied of the doctrine of the world's salvation." Thus, with Freeman Clarke and others, he teaches that Confucianism was a preparation for Christianity. But let us ask, Whose preparation? Who was preparing the way for Christianity through Confucius? Was God? No, for the man sent by God was named John, while Confucius himself testifies: "I am a transmitter and not a maker, believing in and loving the ancients." It might as well be said that Buddhism in India was a preparation for Christianity, simply because Buddhism is there. What else could Buddhists know than Buddhism when Christianity found

them? What else could a Chinese scholar know than Confucianism when Christ's ambassadors came to China? And simply because he happened to know the doctrines of Confucius instead of Buddha, they say Confucianism was a preparation for Christianity and for no other reason. For had he lived in India, he would know nothing of Confucianism, and then these same writers would no doubt tell us that Buddhism was his preparation for Christianity. A very elastic philosophy this! He could come out of nothing else, hence the irresistible logic that what he did come out of was a preparation for Christianity. But Christ calls men out of darkness into His marvellous light. Now this course through darkness is whose preparation? Paul answers, Satan's, plainly testifying that Jesus sent him unto the Gentiles to turn them from darkness to light and from the power of Satan unto God.

The author of *Ten Great Religions* says that Confucius was the schoolmaster to bring his people to Christ. My friends, let us not be deceived here either. Christ says: "Every man that hath learned of the Father, cometh to me." Confucius was undoubtedly the great teacher of the Chinese; but we are plainly told by Paul that the law was the schoolmaster to bring us to Christ. And what law? The law given by God to Moses. There is no dodging here. It was not the law given by Confucius or Socrates or Cicero. According to these writers who would land the good old Confucianism and denounce the present-day savorless kind, Confucius came before Christ; so did Homer, so did Plato. All these, then, are thieves and robbers, if they claim to be "the door of the sheepfold"—the door by which the people should enter into Christianity. But pause a moment. I do not desire to slander these men in that way. They themselves never claimed to be "prophets preparing the doctrine of the world's salvation." As an impartial

historian, let us record Confucius with that worldly respect and honor due to him. But what must we say of his present-day rationalistic admirers, who would so pervert the record as to make Confucius appear inspired and sent of God, as were Isaiah and Moses. We are not greatly surprised, then, when we read of them joining in singing the Chinese doxology, as did Dr. Legge before the tablet of heaven in the Emperor's Peking temple:

“Confucius, Confucius, how great is Confucius!

Before him, never was such an one,

After him, never such another,

Confucius, Confucius, how great is Confucius!”

Again, these writers say that, as God through Confucius was speaking to the Chinese millions, so God through Buddha was giving the people of India that “light of Asia” that has kept them through all the centuries. Here, again, they would slander God by making Him the author of all manner of philosophies and systems of religion. Is God the author of confusion? All these religions teach contrary to the very first and second commandments of God. Confucius taught and practiced the worship of the spirits of heaven and earth and of men. Buddhism has gone mad upon its idols. Did God teach them this? Did God give commandment to worship no one but Himself and then inspire them to teach the contrary? No, they have changed the truth of God into a lie. But God is long-suffering, merciful and willeth not that any should perish. For when the world by its wisdom knew not God, it pleased God by the foolishness of preaching to save those who believe.

The President of St. John's College, American Episcopal, says editorially in his college paper: “We believe that all men, after all, are worshipping the one God. Their ideas of that God and their names for Him may be different, but still they are trying to reverence the

best that they know. . . . But the Christian student cannot participate in the non-Christian worship of Confucius." But why not, we ask, if after all, all men are worshipping the one God? The first sentence was given as the reason why all students should attend his religious services, while the second sentence, but a few paragraphs farther on, was given with this explanation: "If he does so (worships Confucius' tablet), it means that he consents to the raising of a man to a position which amounts to idolatry. The honors offered to Confucius may be compared to those offered to the ancient Roman Emperors. For a Christian to attend and say that all it meant was merely showing respect to the memory of a very good man would be a very dangerous trifling with conscience."—*St. John's Echo*, Shanghai, October, 1902.

Here, then, are some Confucianists of this college president's "all men" who are not worshipping the one God, but are worshipping a man instead, in such a way that it amounts to idolatry; and this the president condemns as a very dangerous trifling with conscience. This is a rationalistic higher critic against himself, sure enough, and exemplifies the trite saying: Give a false theory rope enough and it will hang itself. In an opening sentence he declares that all men after all worship the one God, and before he closes his editorial declares that some men, after all, worship the man Confucius as a god!

If the Confucianist only needs to study the supplement called the Gospel to finish his religious education, would it not be an insult to him to call upon him to repent? Suppose he should reply: What should I repent of? You say Confucianism is all right so far as it goes; that I only need Christ's teachings to complete what Confucius has so well begun in me. Your tracts prove that Confucius taught the knowledge of the true

God, and I have been following Confucius devotedly. Where is my error, of which I must repent? And why exhort me to turn to God? According to your own writings, I have been turned toward the true God all the time.

I once asked a veteran missionary, Have you ever met a man in an unevangelized region, whether official, elder or one of the common people, unto whom you did not feel it your bounden duty to preach God, Christ and repentance unto salvation? And he said, No. Of what use is it then to scatter broadcast tracts teaching that the Confucianist is all right so far as he has gone, when you must needs follow up such publications by personal solicitation for him to repent of his past sins and become reconciled to God? In other words, why should we first teach him that he only needs a little adding to, and then immediately want to subtract a great deal—in fact, all, from his former manner of life, before he can even begin to add anything to himself? Is it not high time that we stop publishing doctrines which we do not and cannot carry out in practice? Ought we not to cease, once and for all, teaching for doctrines of God the commandments of men? Tracts on “God teaching the heathen through nature,” “Christianity the completion of Confucianism,” “How to make a million converts,” and such other rationalistic literature can only benumb the feelings and delude the senses. They are opiates, and as such can only leave the patient worse off than they found him. The GOSPEL is the power, the “*Dynamos*” of God unto salvation to every one who believes it. If the Gentiles only by doing the things contained in the law can be justified before God, God forbid that I should teach them anything not contained in that law. God help me to offer unto these little ones to drink of no other than the pure river of water of life, clear as crystal, proceeding forth from the throne of God and of the lamb.

Again, it is the doers, not the hearers, who are justified; faith without works is dead. This implies that all must first have heard that law. Some Jews heard and did not; some Gentiles heard and did the things of the law. In the parable of the two sons, it was the one who afterward repented and went into the vineyard, who was commended for doing the will of his father. By doers of the law it is evident that Paul meant those Gentiles who loved the Lord with the whole heart and mind and soul and their neighbor as themselves, for none others do the things contained in the law. On these two hang all the law and the prophets. Hence Paul points out those Gentile doers of the law among the saints at Rome to whom he is writing. He no doubt desires to show the Jews, who were insisting on first Judaizing converts by circumcision, that they should rather judge disciples worthy for church fellowship by the doing of the law rather than by fulfilling the letter, or outward formality, and sacrificing the spirit.

The interesting question now arises, How do Gentiles hear the law? Have all men a religious nature, and thus the knowledge within themselves without hearing? Paul writes in his letter to the Ephesians that they were by nature children of wrath, even as others. Or, is it possible, as some of our learned theologians affirm, that nature speaks to men? But can rocks and trees and rivers and stars speak without tongues or voice? And have they told to the heathen the law of God? If so, the natural theologians who profess to be interpreters thereof, have certainly mistaken their calling, for no two of them agree in their rendering, and they make the so-called natural religion to be very various and exceedingly like man-made.

If it were true that man can know God from nature alone, it follows that there never has been, from Adam

to the present time, a man who did not know God ; for all have come in contact with nature, and God is no respecter of persons. The natural theologian answers that all men do have an idea of God, but some so faulty that they are unconscious of it. This reminds me of Patrick's explanation why the turtle kicked so long after his head was cut off. "Surely," said he, "he's entirely dead; only he isn't conscious of it." But Paul speaks of those who knew not God, and Paul is still excellent authority.

The author of Self-Revelation of God, Dr. Harris, says: "God exists and reveals Himself in man's consciousness, and man is constituted with spiritual sensitiveness to the divine action and influence, and with capacity to know God in the revelation which He makes." This is an illustration of the natural theologian's labored attempt to elucidate what might better be stated in the terse language of Scripture, "God made man in His own image, breathed into his nostrils the breath of life, and man became a living soul." In Adam's day there were no nations to find out God from nature. Adam did not have to pursue this tortuous, circuitous route. God spoke directly to him, and Adam heard and understood. How long it would have taken for Adam to have found out through his own nature, or, "his spiritual environment which constantly acted on him and presented itself in his consciousness", before he would have known God and the prohibition not to eat of the forbidden fruit, we have no means of knowing. We only know that God did not leave him thousands of cycles meandering through the lowest forms of savage life, worshipping snakes, trees, cows, crows and crocodiles, to gradually work up through fire worship, Zoroastrianism, Buddhism, and Confucianism to Christianity; for Adam had only lived 130 years when his son Seth was born. And as Seth was given instead of Abel, who was killed, and as the record says that Cain

had been a tiller of the ground and Abel a keeper of sheep, and all this after Adam was driven out of the garden of Eden, it follows that Adam's years of experience in natural theology were less than one hundred; and as in the meantime, he had to eat bread in the sweat of his face, the ground bringing forth thorns and thistles, he could not possibly have had sufficient leisure to try all kinds of absurd religions in the hope of finally hitting upon the right one.

But how does God say men are to hear, and thus to believe, the truth? The inspired apostle writes to the Romans, "Faith comes by hearing, and hearing by the Word of God. There is no difference between the Jew and the Greek. The same Lord is rich unto all that call upon His name. How shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?" But in every nation he that feareth God and worketh righteousness is accepted with Him. But how shall they fear Him of whom they have not heard? Or how shall they work the righteousness of an unheard of law? But some have heard, and others are hearing, and the glad word is coming from a thousand mission fields that there are those who from among the Gentiles are believing and doing the will of God.

Oh, that China would desire these messengers of salvation to hasten! How beautiful upon the mountain are the feet of those that preach the Gospel of peace, and bring glad tidings of good things! Think of the prodigals like the Syro-Phœnician woman, the centurion who built the synagogue, and Cornelius, returning. Jesus in closing His sermon on the mount, says: "Whosoever heareth these sayings of mine and doeth them, I will liken unto a wise man. Whosoever heareth and doeth them not, unto a foolish man who built on the sand."

Both classes were hearers—the first were also doers. Jesus did not say, Those who never hear these sayings of mine, but yet do them; for how should they be able to do that of which they had not heard? But his great commission to His disciples reads: Go ye and preach the Gospel and disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I have commanded you.”

Again, after the Gentiles do the things contained in the law, the work of the law is shown to be written in their hearts. Just the same as after the wild olive branch is grafted into the good olive tree, it shows the work of the good tree's nutriment within by the foliage and fruit it puts forth without, the one bearing witness to the other. The law has been active and not dead. The conscience has been enlightened until it is an inward monitor zealous for the law. In fact, the whole mind of the man has been so wrought upon that his conscience knows intuitively whether to accuse or excuse the words and actions of himself or of his fellow-men. Instances are not wanting of Gentiles who thus did the things contained in the law.

Take the interesting case of the Roman centurion. Here was a friendly proselyte who built a synagogue at Capernaum for the Jews, because he loved the Jewish nation. The Romans at this time worshipped lords many and gods many. Their generals consulted auguries and omens before starting on a campaign. Army discipline was very strict. Unquestioning obedience was demanded. When this centurion besought Jesus to heal his palsied servant, he believed Jesus had power to do so by a simple command. Jesus said He would come to his house, but the centurion sent immediate reply that he did not deem himself worthy to be thus honored, and for this very reason had sent the elders of the Jews in

His stead. What! the lord of heaven come under his humble roof! No; he, as an officer, had power to order a soldier to go and he went, to come and he came. How much more power has the Lord of heaven and earth,—if He will but only speak the word, his servant will be healed. Even Jesus marveled at the great faith of this Gentile, and said to those who followed: “I have not found so great faith, no, not in Israel”. Such undoubting, implicit, all-confident faith, no, not among God’s own chosen people. Jesus replied that according to his abundant faith, it would be done unto him; and his servant was healed from that self-same hour. And then Jesus went on to say that many other Gentiles from the east and from the west would yet come and sit down with Abraham, Isaac and Jacob, in the kingdom of heaven; but many who prided themselves on their ancestors, would be cast out because of their unbelief. We infer from Jesus’ wonderful promise that the “many,” who will yet sit down in his Father’s kingdom are those of like sublime faith with this Gentile.

The dispersion of the Jews in foreign countries had enabled them to make many converts to their faith. These joined with varying strictness in the worship of Jehovah. After the beginning of the Christian era, the dispersion was divided into three great sections—the Babylonian, the Syrian and the Egyptian. The Jews of the Syrian provinces gradually formed a closer connection with their new home, and together with the Greek languages, adopted in many respects Greek ideas. Outwardly and inwardly, by its effects both on the Gentiles and on the people of Israel, the Dispersion appears to have been the clearest providential preparation for the spread of Christianity.—Smith’s Bible Dictionary.

This Roman centurion had come among the Jews, had entered into their synagogues, and there heard the law of Moses and the will of God. His heart had respond-

ed; he loved the Lord, and the nation whose God is the Lord. We do not find that this Roman first read out of his own inner consciousness, the green earth, or the starry skies, that the Lord is all powerful to heal, and can but speak the word and it is done. Not every Roman officer loved the Jewish nation, or built them a house in which to worship the true God. Not even all who heard of God from the Jews did so, much less have we any record of any who never heard of the Jews' God so doing; but, on the contrary, that they continued to consult their oracles and sacrifice to their idols.

And so it is to-day. We know that some, at least, have never heard; that they cannot hear without a preacher, and furthermore that this preacher must be a man with a mind and heart and soul consecrated to God. He must be called by God and sent by God. The king's business demands haste. Millions yet in China and elsewhere have never heard. They cannot call on him of whom they have not heard, and there is none other name under heaven given among men whereby they must be saved. It is said that 30,000 persons die in China every day, without hope and without God in the world. Can we estimate the value of one soul saved? The whole world gained, profiteth nothing, if the soul is lost.

Oh, for men like Paul ! Oh, to emulate one who determined not to know anything among the Corinthians save Christ and Him crucified ! One who could say at the close of life, "I have kept the faith. Henceforth there is laid up for me a crown of righteousness and not for me only (for there wasn't a selfish fibre in Paul's make-up) but for all those who love the Lord's appearing." Paul had told many others. Many in "heathen darkness dwelling" had heard from the lips of Paul for the first time the glad tidings of salvation. Many "out on the mountains bleak and bare, far away from the tender

Shepherd's care" had reason to bless the grand old apostle to the Gentiles who brought to their benighted souls the first ray of eternal hope.

Talk about the joy at the relief of Lucknow. Can it be compared to the joy in heaven over one sinner that repenteth? We read of the thrill of emotion that overcame the besieged in the legation at Peking when those stalwart dusky sons of India, the first of the relief force, made their appearance on that memorable 14th day of August, 1900. They hastened to save the body; let us hasten to save their souls. "From India's coral plain, they call us to deliver their land from error's chain". We may not live to see China all converted. We may be taken suddenly, and our last glance may behold the proud and stiff-necked still in rebellion against their Maker. But we have this consolation, that though absent from the world we shall be ushered into the joy that shall be in the presence of the angels of God over every sinner that repenteth from the land of Sinim. Thanks be to God who giveth us the victory through our Lord Jesus Christ.



PART III.

How God's Word is Now Made Manifest Through Preaching.—Titus i. 3; II. Tim. i. 10. Or, The World-Field Mission of Witnesses for Christ,—Ju. vi. 29.

The Greatest Reason in the World for preaching the Gospel
to the Heathen is because they are lost.

To the Christian man or woman, this would seem to be a self-evident fact. But there are those who profess to believe and teach otherwise. Some of these, because of their scholarship in ancient languages, their authorship of text-books, and their leadership in colleges and universities, more or less direct and mold the theological thought of the day. Thus, almost imperceptibly, it has come to pass that the scholastic conscience of Christendom in regard to the importance of the conversion of the heathen, has passed into somnambulant desuetude.

Prof. McGarvey, ever on the alert, gives timely warning from his Biblical watch-tower. He says:

“There are a few men yet alive who are opposed, on grounds of humanity and mercy, to heathen missions. They say that if the heathen die without a knowledge of the Gospel, they will be saved on the ground of their want of opportunity to know and do better. But if we send the Gospel to them, while some will be saved by it, a larger number will reject it and be lost. All who are thus lost would have been saved if we had let them alone. The fallacy of the reasoning is the assumption that the heathen will be saved if they die as they are.

It is said in the Old Testament, 'The wicked shall be turned into hell, with all the nations that forget God;' and the words of the apostle Paul on this subject are unambiguous: 'For as many as have sinned without law shall also perish without law; and as many as have sinned under the law shall be judged by law'. (Rom. ii. 12). Let us not forget that the responsibility for preaching the Gospel to the heathen does not depend on us, leaving us some option in regard to it; but that it has been assumed absolutely by Christ Himself in commanding us to do the preaching. We are not to stand still in disobedience to Him because we are afraid that He will injure His own cause by what He commands. We are to go forward, not using our own eyes, but His, knowing that He sees all the way and knows the wisdom of His own commands. Can't the heathen be saved without the Gospel? The reply was, "That is not the question; but the question is, can we be saved if we do not send it to them?" Herein lies the greatest sin of omission with which modern Christians are charged *en masse* before the bar of God".—Christian Standard, March 28, 1903.

To show that Prof. McGarvey, as usual, knows what he is talking about, we need only quote from the printed works of some of these modern rationalistic scholars.

Max Muller, the greatest authority of the 19th century on this subject, in his lecture on the Vedas, the antiquity of which is about the same as the Yih King of Confucius, concludes as follows: "There is hardly one religion that does not contain some truth, some important truth; truth sufficient to enable those who seek the Lord and feel after Him to find Him in their hour of need".

A book entitled "The Gospel in Pagan Religions," written after the World's Congress of Religions at Chicago, attempts to show that the heathen, even though they never hear of the historical Christ, have in their religious books enough Gospel to save them.

C. L. Bruce, author of "The Unknown God, or Inspiration among The Pre-Christian Races," says: "The apostles did not the less exalt Christ and His Gospel that they acknowledged those who worshipped under heathen names as true believers in God. Paul at Athens, adroit-

ly mentions among their innumerable altars the one to the unknown God, built, we may suppose, by pious Greeks to gain the protection of some foreign god, or by some genuine worshipper of the 'God of All.' Some of his audience had no doubt worshipped the spiritual Zeus, the God of their poets, the Being adored in the secret Mysteries, and to whom noble praise had been rendered by the Stoics. The great apostle does not denounce this worship or deride the idea of Zeus."

The *Biblical World*, organ of Chicago University, says: Socrates' divine monitor was the spirit of Christ speaking to his soul.

James Freeman Clarke, in a work on Comparative Theology, entitled "Ten Great Religions," says: The pagan religions are the effort of man to feel after God.

And we hear sentiments like these expressed even by some who were sent as missionaries to China. Rev. F. L. Hawks Pott, President St. John's College, says: We believe that all men after all are worshipping the one God. Their ideas of that God, and their names for Him, may be different, but still they are trying to reverence the best they know. We proceed on the basis of St. Paul, whom therefore ye ignorantly worship, him declare I unto you—"The *St. John's Echo*, October, 1902. Dr. Gilbert Reid in an article in the *October Chinese Recorder*, remarked that formerly "the missionary body" "suspected one who discussed religion in a conciliatory spirit with the literati as pandering to evil, or of becoming a Confucianist."

I thus wrote in reply:—

Now let us not obscure the issue. What is wanted is the best plan to get the Gospel into the minds and hearts of the Chinese. For nineteen centuries most followers of the lowly Nazarene have simply preached Christ, as most missionaries have tried to do in China.

Another method of procedure is now advocated by the authors of tracts entitled, "How to Make a Million Converts", "Christianity the Completion of Confucianism", and some others, which may be called the "conciliatory" plan. They say that as the Chinese are imbued with the sayings of Confucius, do not oppose or try to overthrow these, but make friends with them. (This sounds very much like the league Joshua made with the Gibeonites). They would gain the attention and confidence for the introduction of the Gospel by praising the good in Confucianism. They would teach that Confucius was all right so far as he went, but he did not go far

enough. They therefore desire to supplement his deficiencies, correct his errors and retain all the good. Thus they would introduce Christ through the medium of Confucius' good sayings.

Now those who still hold that the Gospel is the all-sufficient power of God unto salvation to every one who believes it, whether Chinese or foreigner, not only think this a very circuitous and dangerous procedure, but they object to the use, or rather misuse, of Scripture and the time of the missionaries in promulgating it, and for the following reasons:—

1. To have to teach the Gospel through Confucianism, it is necessary first to teach what is good in Confucius' doctrine, so as to make true Confucianists. For it is admitted that very few officials or other literati, if any, at the present day, are true to the best in Confucius' teachings; that even the highest Confucian scholars in the empire give and receive bribes; that all worship Confucius' tablet, and that all officials bow before idols in praying for rain. Further, all history points to the fact that fewer and fewer true Confucianists are being made by and of and among themselves. These things being so, it follows that to adopt this plan we must first seek to convert the Chinese to true Confucianism, and then try to persuade them to go a step farther and accept Christianity.

Now there are several in China who have been pursuing this policy for years. Dr. Reid anticipates, but does not answer the question, How many converts have they made? How many Chinese officials to-day are believers in the Christ and earnestly proclaiming the Gospel? It is intimated that those who do not use the conciliatory plan rail against Confucius, make the Chinese mad, and so do not get a hearing, and that this is the reason why "the church has not made more marked impression on the literati of China."

The fallacy lies in their premises. I have talked with veteran missionaries who do not use this, the so-called "conciliation" plan, nor agree with it, but who preach Christ and His salvation directly to one and all. They meet the Chinese pleasantly, take a kindly interest in their welfare, and enter into sympathy with their trials and difficulties. They converse with officials, attend their feasts, and invite them in return. I undertake to say that the missionaries who do not first preach Confucius and complete it with the mention of Christianity, are not all rash, uncivil and impolite. I have not heard any of these revile Confucius, or hatefully kick the Chinese servant.*

But I do know that they respect the record of Confucius enough not to pervert it by flattering deceit. They are faithfully bearing witness for the Christ by loving the Chinese even when persecuted by them. The love of Christ constrains them to do good unto those who despitefully use them. Seeing that previous teaching has led the Chinese into the slough of deceit, idolatrous degradation, and political corruption, these missionaries are wise and kind enough not to harm them further by elaborating on the cause of their downfall, but begin to turn their minds at once to the only remedy for them in this present world, and the only plan to reach the happiness in that world which is to come.

2. This conciliatory plan is necessarily local to each nation and tribe. It is not in line, therefore, with Christ's command to go into all the world and preach

* The author of "Christianity the Completion of Confucianism", says: "I suppose that about 500 years after Confucius' death, he must in Hades have heard the doctrine of Jesus (I. Pet. iv. 6) and have recognized Jesus as the Savior of the world." How unwittingly his theology makes him overreach himself, and send good (?) Confucius out of the world unsaved (in Hades) for 500 years at least. This, surely, is not a very inspiring tocsin to rally men around the standard of Confucius.

the Gospel. To be really a competent teacher under this new plan, as urged by the author of "How to Make a Million Converts", one must necessarily plod laboriously through the hieroglyphic labyrinth of Chinese literature to select what he thinks is all right, before he can hope to teach it successfully. Then, if he passes on into India, he must go all over again the same endless process of sifting the more attenuated mass of Buddhistic lore.

In contrast with this, we have the simple plan of directly preaching Christ's Gospel to every creature. This any one can do so soon as he reaches China, India, or Africa—it has a world-wide application. It succeeds, too, and has for over nineteen centuries. From 140 believers on the day of Pentecost, there are at present 500 millions in all the world, or one out of every three persons now living. And most of these, all except possibly 100,000, never heard of the conciliatory plan whereby Confucius and Christ are proven to be friends and not enemies. And a few, at least, of these 100,000 in China were not reconciled because God was in Confucius preparing the way for Christianity, but because God was in Christ reconciling the worldly Taoist and Buddhist and Confucianist unto Himself.

The conciliatory policy further proclaims that Confucianism has been the salt of China. Now the one great virtue of salt is to preserve—to save. Has Confucianism saved its people? Not unless it may be said to be a savor of death unto death. And Christ says that when salt has lost its savor, it is thenceforth good for nothing. But, they may say, we speak of true Confucianism. Of course it has lost its savor to-day. What we hear about Chang Chih-tung and Tuan Fang, two of China's highest and most enlightened officials, commending the suicide of the Szechuan viceroy's eldest son before his mother's coffin, and the imperial Throne eulogizing this filial piety, and that other decree in which

the Throne ordered the governor of Honan to burn sticks of Thibetan incense in worship to the dragon god of the Yellow River, is true enough, but that is false Confucianism, and true Confucianism ought not to be blamed for all the falseness of the present rulers or literati.

But as we have to do with the Chinese of to-day, and not with what they might have been as good Confucianists, the task before us, according to the conciliators, is first to make them good Confucianists and after that Christians. And here we have presented the same old question that was decided at Jerusalem many, many years ago. The Jewish Christians wanted all converts first to become good Jews and then Christians. The conciliators would have the Chinese prune off the excrescent branches of Taoism, Buddhism and even Mohammedanism from the good tree Confucianism, and then graft on Christianity. We would rather hold with the council at Jerusalem that Christ has given no such commandment, and that we do not thus trouble those who from among the Gentiles are turning to God.

“Confucianism the Completion of Christianity” would perhaps more nearly express the truth of the so-called conciliatory plan than does the phrase reversed. For to approach the present-day Chinese, and it is with them and not with their ancestors we have to deal, in a conciliatory manner by telling them if they would only live up to the good doctrines of their holy sage, they would be proper subjects to examine and adopt the Gospel of Christ—a sixth reader to the Confucian classics, as it were—it follows that it is necessary to go through true Confucianism to reach Christianity: and, therefore, to the Chinese at least, Confucianism is necessary to completion in Christianity.

Now some of us do not believe a word of this. We believe that a man can hear, understand and obey the Gospel of Christ, if he has never heard of the good doc-

trines of Confucius, or of those of Laotsz, or of Zoroaster. In conversation with perhaps the most successful veteran missionary of China, he said :

“ My advice to young missionaries is, Let Confucius alone ; preach Christ. When I first came to China, I thought it would be just the thing to imitate the Chinese in everything—to dress like them, to eat like them, and to talk false politeness like them. But a native visitor in Shanghai—a thorough gentleman and a highly cultivated scholar—gave me some advice which I have never forgotten. ‘ You are a foreigner’, he said, ‘ be a foreigner, and we the Chinese will respect you. But if you ape the Chinese, we will despise you.’ Such were his words, as I yet remember, and I have never ceased to feel grateful for them. And, later, my Nanking teacher advised me not to use Confucius’ sayings in my preaching, as it would do no good whatever and might do harm. For either the scholar says to himself : ‘ Yes, that is just what our Confucius says ; their doctrine is like ours’, and he is not moved to repentance or acceptance ; or, if you quote Confucius to condemn him, you immediately close the ear of your would-be listener, and further preaching to him is useless. So that now I rarely quote Confucius in my public preaching. I go right at my theme—the message of salvation Christ sent me to deliver—and leave the result with the Holy Spirit. Of course, in my guest room, or other place of conversation and discussion, I never miss the opportunity to explain and enlighten the benighted or prejudiced mind of the literati concerning God and Christ. And here we must be tactful, patient, wise as serpents, apt to teach. Your best guide is Paul’s advice to Timothy : ‘ The servant of the Lord must not strive, but be gentle unto all men, in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth ; and that they may recover

themselves out of the snare of the devil, who are taken captive by him at his will".—II. Tim. ii. 24-6.

Here is a specimen of the friendly, well-meant advice of one of those (in the homeland) who "would apologists-for-the-heathen-be":

"I scarcely approve of your going to China. The Chinese are very full of prejudice, even more than Americans. They don't seem to continue Christian. Several centuries ago, I understand, Catholic missionaries made many thousand converts in the interior, who were massacred. The Chinese are more of a puzzle than any other race. The gates of progress are closed against them, because of their blind worship of their ancestors. If Christianity is to do anything for them, it must be presented clearly in their own language and shown not to be antagonistic to the teaching of Confucius—for it is not—but an improvement on it. The old way of making converts is not good at present, it seems to me, mere assertion. It does not convince even Chinese. While in China, keep your eyes open and your sympathies active. Don't try to see things in the light they have been presented to us from childhood, but seek to learn whether the idolater really worships the image, or whether he seeks to impersonate the Deity by giving Him a tangible form. The idea that the images and paintings in Catholic churches are worshipped, prevails very generally, I believe, throughout the non-Catholic community in this country. It does no good to bring up generation after generation of children with these erroneous ideas, nor does it pay to misrepresent foreign peoples, their customs and religion."

Leaving aside the references to Catholics (for my friend is a Catholic) let me say, first of all, that, evidently there must have been something radically wrong about the Chinese; else why all his ado and cry in raising money and sending missionaries to them? And after going and seeing for myself, I may state that the half of their degradation and superstition (idolatrous rebellion against God) has not been told. My Catholic friend admits that they are blindly worshipping their ancestors. And he contradicts himself when he says that "Christianity is not antagonistic to the teaching of Confucius", for Confucius' teaching is permeated throughout with the worship of ancestors. and Christ says: "Thou shalt worship the Lord thy God, and Him only shalt thou serve."

Again, my friend is against himself when he says : “Seek to learn whether the idolater really worships the image, or whether he seeks to impersonate the Deity by giving Him a tangible form.” Now God plainly commands not to make any image or likeness of any kind and bow down in worship to it. Therefore, if an idolater, whether Catholic or heathen, says he is worshipping God through his idol, he is deceiving himself ; he is not deceiving God. If my friend had but reflected a moment he would have seen that if the idolater really knew God, he would know that God is not pleased with men who think that the Godhead is like unto any tangible form graven by art or man’s device. We do not have to go to a foreign land to learn this, but when we do go to those who “impersonate the Deity by giving Him a tangible form”, we find them not producing the fruit of the Spirit of God, but doing the works of the flesh—uncleanness, envyings, hatred, idolatry, strife, revellings, and such like. And they which do such things, says the inspired writer, shall not inherit the kingdom of God.—Gal. v 19-22.

Rev. Dr. Dean says that he gave an intelligent Chinaman a copy of our sacred books, assuring him that they were very old. Soon after the man came back, and with a look of triumphant accusation exclaimed, “You told me your book was very ancient, but that chapter—pointing to the first of Romans—you have written yourself since you came here and learned all about Chinese” Similar incidents are reported from India, Burmah, and other heathen countries.

“Such teachers as Confucius, Sakyamuni, and the authors of the most ancient Vedas”, says Dr. Chambers, writing for the American Tract Society, are frequently spoken of as guides who had a divine appointment, so much so that the difference between them and the human authors of the Bible is one of degree, not of kind. Here

is a case in which to apply the maxim, 'The tree is known by its fruit'. What are we to think of the notions of God and of truth and of right which have led to such fearful depravity? Very various opinions exist as to the origin of the ethnic faiths in the world, but there can be no dispute as to their actual character and influence. They do not restrain human depravity. The "intellectual illumination, the high moral precepts, the flashes of spiritual insight" sometimes ascribed to them have never moulded the habits or transformed the natures of those who received them. On the contrary, there has been a continual progress of degradation. Idolatry abounds in its most debased forms. Superstition prevails everywhere. Some of the worst customs (suttee, caste, child-murder) have the sanction of religion. The vices which seem inseparable from polytheism are carefully reproduced and cherished. Nor does there exist in any one of the ethnic faiths a spark of recuperative power. If the tone of morals is to be elevated and society regulated, it must be by an influence from without. The only force adequate to this great end is the Gospel. Its spiritual weapons can cast down strongholds and bring every thought captive to the obedience of Christ. How urgent, therefore, the need of Christian missions.

What we most of all need to-day is a great awakening—a Christian awakening. We need to fully realize that the still unconverted Chinese are lost; yea, lost. Then with reawakened conscience and burning zeal we will shake off this lethargy, this inertia, this innocuous desuetude, caused by the too-long embrace of that huge rationalistic octopus, higher criticism falsely so-called. To do this most effectually we must needs go back to Christ and hear Him anew. We must learn of Jesus again why He came from the Father in heaven to seek and to save the lost of earth.

His great commission to His disciples, one and all, is, "Go ye into all the world and preach the Gospel to every creature". No exceptions are mentioned. The sent are to preach to Jew and Gentile, to rich and poor, to learned and unlearned, to ruler and ruled; yes, even to the heathen in their blindness—preach to them. For God so loved the world—the whole world—that He sent His only begotten Son that the world through Him might be saved, that is, that they might not perish. They were ready to perish; they were so hopelessly lost that only an Almighty Savior could rescue them. All had sinned—both Jews and Gentiles. Those who had sinned without law, would perish without law; those who had sinned under the law, would be condemned by that law.

If the heathen are not lost, then Jesus did not come to save them, for He specifically says He came to seek and to save that which was lost; not to call the righteous but sinners to repentance. If the heathen are saved because of their ignorance or want of opportunity to hear the Gospel, then they are saved in their sins and not from their sins; for Jesus came to save His people from their sins. If the heathen we have met are saved as they are, heaven will be a far different place from that described in the 20th chapter of the Revelation. There idolaters are distinctly enumerated among the classes of evil-doers that will not be admitted in through the gates into the city. What one of those we call heathen does not worship an idol of one kind or another? Even the most proud, godless Confucianist worships his ancestors, the emperors, and Confucius' tablet. Another class that will be left without the pearly gates is liars. Show me one unconverted heathen Chinese who is not a liar and I will confess to you he is the first one I have seen during nearly eight years' residence among them. And this is not intended as a commendation of those not

called Chinese either. And so we might go on through all the list of those who will be left out.

But who is it that says the heathen are saved in their idolatrous ignorance? Not Paul, for in the epistle to the Romans he proves that all men have sinned and come short of the glory of God. Not the converted Chinese, for he freely repents of the sins committed in the times of his ignorance. No one ever hears a Chinese Christian say to his brother: Why, we were worshipping all right before, but we didn't know it. We were foolish to get out of that saved state into this place of danger of falling from grace. But we do hear the stiff-necked, unconverted Confucianist say, after getting from the missionary the first true knowledge he ever had of God, "Yes, your doctrine is just the same as ours; we too worship Shang Ti (God)." We may say of them as Christ of the Samaritans. "They worship they know not what."

Jesus' specific instructions to Paul were: "I send you unto the Gentiles to turn them from darkness to light and from the power of Satan unto God." It is here plainly implied that the Gentiles were already in darkness; else how could they be turned away from it to the light? This was spiritual darkness, which men love because their deeds are evil and hate to come to the light lest their deeds be discovered. It is further implied that the Gentiles were already in the power of Satan; else the command to turn them to God would be meaningless. Now the power of Satan is death. And those in Satan's power, through fear of death, are held all their lifetime in bondage.

This adversary, as a roaring lion, walketh about seeking whom he may devour (1 Pet. v. 8). He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it.—John viii. 44. If it were possible, he would deceive

the very elect.—Mt. xxiv. 24. The things which the Gentiles sacrifice they sacrifice to devils. They do service unto them which by nature are not gods, but dumb idols. How can such idolaters keep themselves unspotted from the world? Can a corrupt tree bring forth good fruit? Does rebellion against God produce the fruit of the Spirit—peace, gentleness, temperance? Will the violation of God's first commandment make men loyal citizens of His kingdom? No, a thousand times, No; and let no man say, when he is tempted, that he is tempted of God. Let God be true if every man a liar. Paul plainly states (1 Cor. vi. 9) that idolaters shall not inherit the kingdom of God (Gal. v. 21); and John writes that idolaters enter not in through the gates into the city of the New Jerusalem (Rev. xxii. 15), but that they shall have their part in the lake which burneth with fire and brimstone, which is the second death (Rev. xxi. 8).

Jews and Gentiles alike are by nature children of wrath (Eph. ii. 3). The one proselyte whom the scribes and Pharisees compassed sea and land to make, was made two-fold more a child of hell than themselves. Proselytes were people from outside the Jewish nation, that is, Gentiles; or, to speak more plainly in twentieth century English, heathen. Heathen, then, are in a perilously lost condition. They worship they know not what. Their prayer repetitions are in vain; they will not be heard for their much speaking. Even though ignorant of the Master's will, if they continue to do things worthy of stripes, they shall be beaten. They must turn from their vanities, these gods of their own creation, the unknown gods whom they ignorantly worship, to the living God who made heaven and earth and all things. As the Ninevites repented, so they must repent at the preaching of Christ, because a greater than Jonah is here, and He says: "He that believeth and is baptized, shall be saved; he that believeth not, shall be condemned."

But, says some one, Christ did not say that he that does not hear and does not believe, shall be condemned. No, of course not. For if a person cannot believe that of which he has not heard, neither can he “not believe” that of which he has not heard. It is an impossible dilemma. It reminds me of the story of the lawyer who could give nineteen reasons why the witness was not present, and the first one was that he was dead; whereupon the judge exclaimed. Stop, that one is sufficient; you need not give the other eighteen. So if a man says he has nineteen good reasons why the heathen should not be condemned, and the first is that he has not heard the Gospel, I say, stop, that’s enough. There’s a man out there still in the dark tempest of sin, lost, drowning. You and I must go to the rescue. Out with the lifeline; that soul must be saved. One stormy night, on the coast of Scotland, a cry was heard from among the breakers. A young man started for his boat, but his mother caught him and said. My son, you must not go out in this storm; you may be drowned; remember your brother John has never yet returned. But his strong arms tenderly removed those of his mother from about his neck, as he said: “Mother, there’s a man out there drowning. and I must go.” And when, after long and weary waiting, she saw him returning, and exclaimed, “Did you save the man?” he replied, “Yes. and it is my own brother John, too.”

Christian friends, the perishing heathen are your brothers and mine, because they are created in God’s image, and God’s Son wants you and me to go to their rescue. Whoso hath this world’s good and seeth his brother in need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Greater love hath no man than this, that he lay down his life for his friends. Hereby perceive we the greater love of God’s Son, because he laid down his life for us while we were yet enemies.

THE GREATEST SIN OF OMISSION IS NOT TO GO AND SEND.

Jesus says: "Other sheep I have which are not of this fold; them also I must bring." Does He wish to bring them through you? He has prayed the Father not only for you, but for them also who shall believe on Him through your preaching. Will you be one of those through whom the Father will answer that prayer? Will you be one to give a cup of cold water in the name of Christ? There is joy in the presence of the angels over one sinner that repenteth; will you be one of the humble laborers together with God in making that joy come to pass? Peter testifies that God made choice of him that by his mouth the Gentiles should first hear the word of the Gospel. Will you be one of those after Peter who will witness for Christ unto the uttermost parts of the earth? You may be stoned at Lystra, but out of that stony place may come a Timothy. You may have to endure all the hardships of a good missionary soldier of Jesus Christ, but blessed are you if when in the prison house of old age you have a Titus whom you may entrust with setting the churches in order. Are you willing to be one of the lowly messengers of the cross to call the many who shall come from the east and from the west to sit down with Abraham and Isaac and Jacob in the kingdom of God? Will you be one of the Gospel light-bearers to lighten those lost in heathendom? the dark land of the Gentiles? Are you willing to be one of the unnamed servants of the Master to go into the byways and hedges and compel them to come unto the great supper?

Will you not use the riches God has entrusted to you, if you cannot go all the way, in sending other light bearers into the dark corners of the earth? Remember the words of the Lord Jesus how He said, if therefore you have not been faithful in the unrighteous mammon,

who will commit to your trust the true riches? After these worldly things do the Gentile millionaires seek. Think ye that the rich young man was a sinner above all who have wealth? I tell you nay; but except ye repent, ye shall all likewise perish. Render unto Cæsar the things that are Cæsar's, but unto God the things that are God's. It is more blessed to give than to receive. Unto him that hath this missionary spirit of the Master, shall be given; but from him that hath not, shall be taken, even that he seemeth to have. How can the Gospel be preached for a witness unto all if you do not go and send?

Oh, for more Pauls to cry out, Woe is me if I preach not the Gospel of Christ? Lord, lay not this sin of omission to my charge, is a prayer that can only be answered by myself. For how shall they hear without a preacher? And how shall they believe in Him of whom they have not heard? God is not willing that any should perish; are you? Jesus came not to destroy, but to save men's lives. Are you willing to be one wholly given up to Christ and His cause—the salvation of the whole lost world? Is your meat to do the Father's will? Jesus says: "The same is my brother and sister and my mother." Preach the Gospel. The Scriptures testify of Me, says Jesus. And I, if I be lifted up, will draw all men unto Me. Ye are My witnesses. Do the work of evangelists. Are there few that be saved? was asked. There may be fewer still if you do not arouse to action. For the serious question to you at the present moment is not, Can the heathen be saved without the Gospel? But the question is, Can you be saved if you do not go and send it to them?

Be assured, my friends, that all the unconverted heathen are still lost; not like the lost prodigals in Christian lands. but they are the most blindly lost people in all the world. And they of themselves can never grope their way out of such Egyptian dark-

ness. They must be earnestly and lovingly sought after like sheep that have gone astray. If I did not believe that the unconverted Chinese are hopelessly lost in their idolatrous rebellion against God, there are not locomotives enough in the United States to propel me one step in returning to that land again.

Lost. Let me repeat that word with emphasis—lost. Do we realize the full import of that word's meaning? Do we actually believe the sad, the awful statement, L-O-S-T? Imagine some one suddenly breaking into this room and telling you that your child is lost and cannot be found. You know he cannot find his way back of himself. The darkness of night is coming on. "Oh, my darling, my precious boy is lost", you exclaim. And you do not wait for an explanation of the word "lost". The news has aroused you to immediate action. You go, and you go at once. You send others, and you send still others. You search and search and search until you save that which is lost.

Millions of children, some one else's boys, are lost out there in the dark woods of heathendom to-day. It is estimated that in China alone 30,000 die every day without hope and without God in the world. If you should start at once to their rescue, the opportunity to save to-day's 30,000 is already gone and gone forever. But to carry out the figure, the morrow's 30,000 have not yet passed beyond your reach and aid. Oh, let us hasten; the King's business requires haste. While there's life there's hope. Who will be the first to go? Who will be the first to say, Lord, here am I; send me; I will go.



CHAPTER II.

A Man of Ethiopia.—Acts viii. 26-40.

Of the cases of Gentile conversions mentioned in the New Testament perhaps none are so complete in details as this one. It is given step by step from the time when the man first heard of Jesus until he eventuates in a believing, obedient soul, rejoicing in Christ his Savior.

This man of Ethiopia was a Gentile convert to Judaism, who had been to Jerusalem to worship. Being an eunuch, he could not have been a full member of the Jewish community (see Dent. xxiii. 1), but only a "proselyte of the gate." He appears as an earnest-minded worshipper. Race, rank and wealth all had been overcome in making the long journey from his Ethiopian home, far away to the south of Egypt. The needful outlay of money for the trip was not small. Doubtless he was a busy man, for he was head treasurer under the queen, a position of great authority. The name Candace was that of the royal line, being borne by successive queens; for the kingdom was governed by queens as late as the time of Eusebius of Cæsarea, who died about the year A.D. 340.

He was sitting in his chariot reading the prophet Isaiah at the 7th and 8th verses of the 53rd chapter. Orientals are accustomed to read aloud, and it was usual for Jews or Jewish proselytes to read from the Scriptures when traveling, to beguile the way, for all other books were proscribed as the work of heathen.

The angel of the Lord brings word to a particular man, Philip, to go south at noon and meet a particular man on the desert road that goeth down from Jerusalem to Gaza, and Philip obeys just as told. His not to reason why, his not to make reply. The angel was a

messenger of the Lord sent to convey His message. Communications by angels and those from "the Spirit" are distinguished throughout the Acts. From neither can we eliminate the supernatural. All this painstaking is to lead the soul of this Ethiopian into the greater light. The reason why there are not more such cases is because there are not more such seekers after the light. To every such seeker, there is a messenger of the Lord sent to enlighten him.

Why didn't the angel go himself? Because in the Lord's plan of salvation there is a place for redeemed sinners as witnesses for Christ. It is not for us to say that God could have had any better plan than this. As the plan stands, the man is needed for its prosecution. The result was that the truth penetrated into a country far away in the person of a man of high position, and there we have reason to believe that it bore much fruit.

The command to join the chariot, which would be permitted by the good fellowship of the road and easy from its slow pace, was given by "the Spirit", which obviously means something different and still more unmistakably divine than that received through an angel. Angels come and go as God's messengers to believers. The Holy Spirit abides with believers, goes with them, and guides them into every truthful step. Christ wants a witness to go near and join himself to a needy sinner, in order that the sinner may believe, repent, obey; that the promise of the gift of the Spirit may be his. That is the Gospel way of working for unbelievers. The Holy Spirit's temple is not an angel's form, but it is a believer's heart. The Holy Spirit speaks from that temple to the sinner through the lips of the loving and faithful disciple of Jesus. And until the disciple has come near to the unbeliever and has joined himself to him, he has not done all in his power to bring the promise of the Holy Spirit to that

unbeliever. If you are anxious for the spiritual welfare of an unbeliever in China, don't stand in the homeland and pray that the Holy Spirit will go and reach him, but go to that land and join yourself to him, praying God by His Spirit to speak through you to the winning of that soul to Jesus. For how can they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach except they be sent?

But one says, an angel told Philip to go; the Lord has sent no angel to tell me. Ah, my Christian brother, He has sent one greater than an angel to you; He has more highly honored you in sending you a commission by His only Son. For Jesus says to his disciples: "As the Father hath sent me, so send I you." Jesus came to seek and to save the lost. You must go, therefore, and do likewise. Wherever in all the world there is a lost soul, there in the name of the Master you must go. If you have gone anywhere after a lost soul, you are in the path of duty. There are hundreds, thousands, yea millions lost in China; you may help to send some one there. Thus you may go, and thus you may send. For "Go and send", not "Go or send", is the Christ command. You yourself must go if only to the next person you meet. And you must send, for "how shall they preach except they be sent"? Go and send, then, is the disciple's commission, now and henceforth, one and inseparable.

In this 8th chapter of the Acts we read that when the apostles at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John. They were not content to stay in Jerusalem and pray. They sent men who were filled with the Holy Spirit to be a means of imparting this Pentecostal power to others. Paul hoped to go to the saints at Rome that he might impart unto them some spiritual

gift (Rom. i. 11). The Holy Spirit speaks to and through believers in Jesus. His blessings are imparted to and through those who trust themselves to the Savior of sinners. So now if we would have others share in the gift of the Holy Spirit, it is for us, who have received the gift, to go and make known the Gospel to those in behalf of whom Christ has commissioned us.

Philip ran. That is the way a man goes at the Lord's work when he is full of the Holy Spirit and wisdom. He doesn't shuffle along in a half-hearted way as if he were not sure whether to go or to hold back, or as if he thought that to-morrow or an hour hence would be as well as now for duty-doing. He just runs as if everything depended on his not losing a minute. And if the man whom he is sent to is in a chariot, and has a fair start of him, he has need to run. A great many opportunities of doing the Lord's work are lost because of delay. There are times when resting and waiting are in order, but when we know of a soul in need, and when we have a prompting from the Holy Spirit to go to that soul, the one thing for us to do is—to run.

This black official, from far away in the depth of heathendom, was reading aloud from Isaiah. That meant something. Philip's question, "understandest thou what thou readest?" is abrupt, not like the ordinary long-winded Oriental courtesies; for what is to penetrate must have a point. The preacher has not to deal with great men who happen to be sinners, but with sinners who may happen to be great men; and he has to shape his words accordingly.

The answer of the great man to the stranger was modest, "How can I except some one shall guide me?" Three good qualities were his—earnest attention to Scripture; persistent study of it, even if obscure; and willingness to learn from any one who can teach. Many susceptible souls were then being drawn to Judaism, and

Jews were in many instances taken as guides in religion, in accordance with the widely diffused expectation of some great religious teacher arising from their midst. Where there are such characteristics, God will not leave man unguided.

A human helper has his place in Bible study. The Holy Spirit guides Philip in explaining the Word of God. So long as the plan of salvation is as it is, men are needed to warn and invite and instruct their fellow-men. Praying for the Holy Spirit to reach unbelievers can never take the place of going at the call of the Holy Spirit and putting ourselves alongside of those who are unconverted, in order that we may witness to them of Christ and be their guide toward Christ.

Philip began from this Scripture. Any one who is wise to the winning of souls will be ready to begin anywhere in the Bible and preach Jesus from that starting-point. The Bible is one from beginning to end. Man lost through his own sin; God's proffer of salvation by the one Savior; these two truths, or these two sides of one great truth are shown everywhere in the book of God. We note, however, that the particular place where the eunuch was reading was the very center of prophecy, the clearest and most undeniable prediction of a suffering personal servant, to which the whole story of the cross, resurrection and glory could be attached as fulfillment. It is a Gospel before the Gospel. To expound it is to "preach Jesus."

What facts Philip preached concerning Jesus the narrative does not state, but from the eunuch's question we know that he made clear to him the duty of obeying Jesus in baptism. And in this we see that Philip was following out Christ's commission to all preachers of the Gospel, viz., "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved." And again, "Go ye and

disciple all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe whatsoever things I have commanded you." In like manner, Peter exhorted on the day of Pentecost: "Repent and be baptized every one of you in the name of the Lord Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." Paul also preached the same Gospel to the Philippian jailer, and on his confession of faith in Jesus, baptized him. It is not necessary to state in every instance of conversion all that the preacher said. When the terms of salvation are once made plain by the writer, he only needs to note thereafter the peculiar circumstances, if any, in any individual case. When any of the apostles or New Testament preachers were asked, "What must I do to be saved?" we may be sure they faithfully returned answer in the terms of their Lord's commission, whether the details are given us or not. And so in the record of the Acts of the Apostles, we never find them omitting or adding any other conditions to those of the Gospel. For, says Paul, if even an angel should do this, let him be accursed.

Since this man had now learned that baptism in water was part of the Lord's plan, obedience to which would disciple him to Christ, he wanted to know if there was any hindrance to his immediate reception of the rite, seeing they had arrived at water ready for the purpose. This was the right question to ask, for if there is any hindrance it is sure to be on the sinner's side, not on the Lord's side. In the margin of the revised version it is stated that Philip asked the one, all-important question, "Dost thou believe with all thine heart?" and the assuring answer was, "I believe that Jesus Christ is the Son of God." Philip is the Christ-sent teacher, and is but following the example of his Master when he propounded to Peter the question, "Whom do you say

that I, the son of man, am?" and Peter uttered that church-foundation truth, "Thou art the Christ, the Son of the living God." And it is also like unto the question Jesus asked of Martha, after declaring "I am the resurrection and the life . . .; believest thou this?" And she replied, "Yea, Lord; I believe that thou art the Christ, the Son of God."—John xi. 25-27.

Nothing is said about repentance, as the writer had given that along with Peter's preaching in earlier chapters. Luke takes for granted that the reader will understand this. What he puts stress on is the quickness with which faith sprang up in the "good soil." This was no case of "forthwith receiving" because of shallowness of nature or impressions. Swiftly springing faith is not to be always suspected or put on its probation. There are cases in which no lapse of time could increase the proofs of genuineness; and, in such, delay in the full recognition of a brother is a wrong to him and to the church. On the other hand, the eunuch teaches converts their duty and wisdom—immediate avowal of their faith and implicit obedience to Christ's requirements.

Philip must then have indicated assent, for the eunuch himself gave the order to stop the chariot. The scene was strange—the solitary wilderness stretching round, the little group, the wondering attendants, the motionless chariot with the gazing charioteer, the great man following the way-side met stranger down into the water, the rite of immersion, which must have seemed so peculiar to the spectators. And when they came up out of the water, and the Spirit caught away Philip, so that the eunuch saw him no more, we can only imagine the thoughts of those who looked on that scene that day.

But Philip was not to sit in the chariot any more. His task there was done. His sudden miraculous dis-

appearance fitly sets the token of God's command and approval on the eunuch's reception of baptism. It says to the Christian preacher everywhere: "Do your work, lead men into Christ, and then do not linger to get praise or reward, but turn to other needy souls and tell them of Jesus."

The eunuch was more solitary now than ever before, as he set his face towards his distant home with the certainty that he would find few, if any, there to help, teach, or sympathize with him. But he had Jesus in his heart, and to this lonely servant the promise applied, "Lo, I am with you alway." So he plunged into his solitude and disappeared from our sight in heathen darkness, and yet "he went on his way rejoicing", for his new faith made him richer than all Candace's treasures and more glad than ever before, and gave him a companion in his loneliness, whose presence brought "pleasures for evermore". An hour or two ago he had said that he could not understand without a man to guide him. The word he uses is the same as Christ employs in His promise of a Spirit who shall guide into all truth. With that guide, "he needed not that any man should teach him," and could be joyful even when his eyes no more beheld his earthly teacher.

We do not enough trust the Spirit of God to guide converts from heathenism. The experience of the persecuted church of Madagascar, deprived of missionary guides and left to face martyrdom with its Bible and God's Spirit, and growing in spite of all; or those converts in North China during the Boxer trouble, who were left alone when the foreign missionaries fled to the coast, and who, though some were nearly killed and others recanted, endured the suffering and grew stronger than before, teaches us that the same Spirit which was enough for this man in his solitude, is enough for all

who will yield themselves wholly to Him and faithfully carry out His teaching.

As to the pre-Christian history of the eunuch, he had been led to believe in the God of Israel perhaps from the teaching of some far-wandered Jew in his home at Napata, the capital of the Ethiopian kingdom of Meroe. This kingdom may be said to have been in the district of Khartoum, though its capital stood somewhere about the site of the present Dongola; the two places thus marking the beginning and end of the great bend of the Nile, on which Berber stands—about half-way. At his home, also, he may, from this instructor, have obtained a roll of the great prophet Isaiah's wonderful words. "It must," says Geikie, "have been written in Greek which, as the current language of the ruling class of Egypt, would have made its way up the Nile. The Greek version of the Old Testament had been made in Egypt, so that the sacred books could easily have been spread from it in every direction." But from whatever source he obtained his knowledge of God, we are quite sure that he was not left to the chance of nature's dim pages, his own conscience, nor any other rationalistic conjectures of the higher critical school. For the natural theologian says that his book of nature is not based on revelation. Blessed are they whose book is the book of revelation, given by God and witnessed by His creation, His bounty, and His Spirit-filled men. And twice blessed are those who know God's Words and do them. And thrice blessed are they who show their love for Christ in keeping His commandments, "Go and preach the Gospel to every creature", "Go seek and save the lost; ye are my witnesses." Finally blessed is he whom his Lord, when he cometh, shall find so doing.

The natural result of being filled with God's Spirit is utterance of the great truths of Christ's Gospel, with

tongues as of fire. A tongue—the only instrument of the grandest war ever waged, man's speech to his fellow-man; a message in human words to human faculties; from the understanding to the understanding, from the heart to the heart. A tongue of fire—man's voice, God's truth; man's speech, the Holy Spirit's inspiration; a human organ, a superhuman power. Do you see your calling as a Christian, my brother, my sister? You are to consecrate your speech to Christ; you are not to be a silent Christian; you are to go, and you are to send.



CHAPTER III.

The Gift of the Holy Spirit.

This is a practical age. Belief is founded on testimony. Man's mind is nicely balanced when he is not unduly excited nor somnambulantly inactive. In the former case, the emotions are not allowed to run away with the judgment; in the latter, the mind does not arouse sufficiently to properly investigate and weigh the evidence so as to form a correct judgment.

Take this subject, for instance—the gift of the Holy Spirit. What assurance have we that the Spirit will come to us and abide? How can we know definitely?

We believe in Jesus, we must believe also in His Word. He says: "If a man love me, he will keep my Words; and my Father will love him, and we will come unto him and make our abode with him."—John xiv. 23. By keeping the Words of Jesus, then, we know that He and the Father will come and abide with us. This is plain. It avoids all stumbling blocks of ecstasy, illumination, or other probable delusions.

"By keeping the words of Jesus"—now what are Jesus' Words? He says: "Go ye into all the world and preach the Gospel. He that believeth and is baptized, shall be saved."—Mark xvi. 15-6. "Teach them to observe all things whatsoever I have commanded you."—Matt. xxviii. 20. And Peter, filled with the Holy Spirit, the first to preach in the new dispensation, said: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."—Acts ii. 38. The man who thus keeps the Words of Jesus shall receive the gift promised by God. He does not have to wait, or further beseech, but has God's own promise that he shall receive. Of course

if a man is not sincere, he does not receive the gift, but a purpose of heart formed while calm and self-possessed is more likely to be steadfast than when formed under excitement of any kind.

EVIDENCES THAT WHAT SOME SAY THEY ARE DOING BY
THE HOLY SPIRIT IS NOT THE WORK OF THE SPIRIT.

1. When a man preaches the Holy Spirit, he is not guided by the Spirit so to do.

Jesus sent the Holy Spirit to His disciples to guide them into all truth.—John xvi. 13. Now God's Word is truth.—John xvii. 17. In the beginning was the word and the word was with God and the word was God.—John i. 1. This word was made flesh and dwelt among us.—John i. 14. His name is Jesus. And Jesus Himself says: "I am the truth."—John xiv. 6. Now looking into God's truth, the Bible, we read: "Howbeit, when He, the Spirit, is come, He shall not speak of Himself."—John xvi. 13. So that when you hear any one preaching the Holy Spirit, you may know it is not the Holy Spirit speaking, for He will not speak of Himself.

A Rev. Stalker went around the world preaching the Holy Ghost. He upbraided Christians, because they did not honor the *Holy Ghost* enough. Now Jesus says that all men should honor the Son, even as they honor the Father.—John v. 23, but says nothing about honoring the Holy Spirit. If man, according to his own will, seeks to honor the Son by honoring the Holy Spirit, he is like the Confucianist, who thinks to honor Confucius by worshipping his tablet, for Confucius nowhere commands or requests his disciple so to do.

A Rev. Nichols, speaking at a mission conference until in an ecstatic state, exclaimed, "When the Holy Ghost gets into a man, He can't help but shout!" He further said that in a certain district where he preached

he had made visits to 120 Chinese families, and every one was represented in his church. The chairman quietly asked him if he meant that out of every family he visited there was one representative in his church; and Rev. Nichols replied, "Yes." And he would have all understand that, during his discourse, he was but the mouthpiece of the Holy Ghost.

2. When a man prays to the Holy Spirit, he is not guided by the Spirit so to do.

Jesus Himself prayed to the Father.—Matt. xxvi. 42. He taught His disciples to pray to the Father.—Matt. vi. 9. The Spirit itself maketh intercession to God for us.—Rom. viii. 26. Christians are to pray to the Father in the name of Jesus.—John xvi. 26. Thus such hymns as Come, Holy Spirit, Heavenly Dove, with all thy quickening power, may be petitions in which we ask and receive not, because we ask amiss.—James iv. 3. Zech. vii. 12-3. We ask according to God's will when we keep His commandments.—I John iii. 22. And one commandment is, "Thou, when thou prayest, pray to the Father, and the Father shall reward thee."—Matt. vi. 6. Another, "Use not vain repetitions as the heathen do. After this manner therefore pray ye: Our Father who art in heaven."—Matt. vi. 7, 9. Why pray to the Holy Spirit when it is God who hears and answers prayer? John xi. 42. Jews and Gentiles both have access by one Spirit unto the Father.—Eph. ii. 18.

3. When a man denies the divinity of Christ, he is not guided by the Spirit so to do.

I John iv. 2 says: "Hereby know ye the Spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God. Now some men say that Jesus is the Son of God just as every man is the son of God; but Jesus was the model man in that he did no sin. But God's Word says: "Every spirit that confesseth not that Jesus Christ is come in the flesh

is not of God, and this is that spirit of anti-Christ.”—I John iv. 3.

4. When a man prays for the Holy Spirit to convert a man, he is not guided by the Spirit so to do.

Jesus says He will send the Holy Spirit to His disciples.—John xv. 27, and adds, “Whom the world cannot receive, because it seeth Him not, neither knoweth Him.”—John xiv. 17. If a worldly man cannot see, know or receive the Holy Spirit, how can the Holy Spirit convert him? We must distinguish between the converted and the unconverted man in this promise of the Holy Spirit. Paul writes to the Corinthian Christians: “The natural man receiveth not the things of the Spirit of God,” and as if this was not plain enough, he adds, “Neither can he know them, for they are spiritually discerned.”—I Cor. ii. 14. And Paul also says that the Gospel is the power of God unto salvation to every one that believeth.—Rom. i. 16. And again, that the sword of the Spirit is the Word of God.—Eph. vi. 17. Further, that the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discernor of the thoughts and intents of the heart.—Heb. iv. 12. James i. 18 says: The Father of His own will begat us with the word of truth. And Jesus prays the Father for them also who shall believe on Him through the word preached by His disciples.—John xvii. 20. It is only unto these believers that the gift of the Spirit is promised. See Acts ii. 38, 39.*

* An ex-missionary, commenting on Romans ii. 14, said that he believed that a good many Gentiles, in heathen lands, would be saved without ever hearing the Gospel. When asked to cite some instances in support of his belief, he named Abraham and Job, adding that God could to-day speak to people as He spoke to those of old. The heathen, he said, did not necessarily have to hear some one preach the Gospel or read it from the printed page; but God could teach them directly as in former times. God's power is not limited.

SOME EVIDENCES THAT THE HOLY SPIRIT DWELLS
IN A MAN.

1. When he bears the fruit of the Spirit.

Jesus says: "A tree is known by its fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.—Matt. vii. 18. Now the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—Gal. v. 22. If we see a man's life bearing these kinds of fruit, we may be assured that he has the Spirit of God. The fruit of the Spirit is Love. But if instead of love, a man has hatred toward any one, how then? I. John iv. 20 says: "If a man say, I love God and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God whom he hath not seen?"

2. When he testifies of Jesus. John xv. 26 says: "When the Comforter, the Spirit of truth, is come, He shall testify of me."

The disciple of Jesus is commanded to preach the Gospel.—Mark xvi. 15; to preach the word.—II. Tim. iv. 2; to preach Christ.—Acts viii. 5. Now no man can

Leaving aside the puzzle as to how a missionary student of the Bible could cite Abraham, the grandfather of the Jews, as a Gentile who did by nature the things contained in the law not yet given from Sinai, let us proceed at once to find out from Scripture how God has spoken to men. Hebrews i. 1 declares that God in former times spoke by the prophets, and the in these last days by His Son. And His Son sent forth His disciples into all the world, praying the Father also for those who shall believe on Him through their word. To guide them into all truth and bring all things to their remembrance which He had said and done, He sent them the Holy Spirit, whom the world cannot receive, but His disciples only. It follows, therefore, that the Holy Spirit is limited in voicing the words of Jesus to the used voices of the whole number of Jesus' disciples at any one time on the earth.

This, then, is the greatest reason in the world why Christians should watch and pray lest they enter by sleep into the temptation of Satan to choke the channel by which the Holy Spirit gains admittance into the hearts of other men.

say that Jesus is the Lord, but by the Holy Spirit.—I. Cor. xii. 3. Jesus Himself told Peter when He confessed Him as the Christ, the Son of the living God, “flesh and blood hath not revealed it unto you, but my Father which is in heaven”.—Matt. xvi. 17. It is God that worketh in you, Christians.—Phil. ii. 13. These sayings have reference to Christians only and not to men of the world, who cannot receive the Comforter, which is the Holy Spirit.—John xiv. 17.

3. When He shows things to come.—John xvi. 13. Jesus says the Spirit of truth will show you things to come. And we know that no prophecy ever came by the will of man, but holy men of God spake as they were moved by the Holy Spirit.—II. Peter i. 21.

4. When He glorifies Jesus.—John xvi. 14. Jesus says the Spirit of truth will glorify Me; for He shall receive of mine and shall show it unto you. The fault of the Pharisee when he prayed was that he glorified self.—Luke xviii. 10-14. He said he was better than the Publican, and according to law perfect, faultless. On the other hand, John the Baptist's testimony was: Jesus must increase, I must decrease.—John iii. 30.

5. When He reproves the world of sin and of righteousness and of judgment.—John xvi. 8. He is then speaking by the Holy Spirit, for thereunto was the Holy Spirit sent. John xvi. 8 reads: “And when He, the Comforter, is come, He will reprove the world of sin, and of righteousness, and of judgment.” Now how the Holy Spirit will do this is made plain enough if we will examine the record of the Acts of the Apostles. How did the Holy Spirit on the day of Pentecost convict the Jews that they had taken and with wicked hands crucified that same Jesus whom God had made both Lord and Christ. By the mouth of Peter; for when they heard, they were pricked in their heart.—Acts ii. 37. Peter also testifies: “Jesus, having re-

ceived of the Father the promise of the Holy Spirit, hath shed forth this which ye now see and hear.”—Acts ii. 33.

When, therefore, you hear a man reproving the world of sin, and this by his life and example, as well as by his words, you may know that it is the Spirit of God abiding in him. You may know that he is not of the world.—John xv. 19; that He is no longer a worldly man.—John xvii. 16. Jesus prayed the Father not that His disciples should be taken out of the world, but that they be kept from the evil.—John xvii. 15. Jesus promises to send the Comforter, which is the Holy Spirit, to His disciples.—John xv. 26. This promise is not to men of the world.—John xiv. 17. It is to true believers only. Jesus sends them the Spirit of truth to guide them into all truth and to bring all things to their remembrance.—John xiv. 26. Paul says: We have received the Spirit which is of God that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Spirit teacheth.—I. Cor. ii. 13.

Now how does the Holy Spirit reach those in whom He does not dwell? The Holy Spirit has no voice in the world except as He uses the human lips and the human tongues of Jesus’ disciples. Jesus does not send the Holy Spirit to dwell in the hearts of His enemies—the unconverted. Paul says to the Corinthian Christians: “Know ye not that your bodies are the temples of the Holy Spirit which is in you”.—I. Cor. vi. 19. Since Christians then are the channel through which God’s Spirit is to reach the world—the whole world—how careful should they be not to choke this channel of the world’s salvation. For worldly men must be born again of water and of the Spirit. And we see here the imperative importance of mission sermons, literature, and societies, volunteer student movements, and any

and all agencies that will arouse the faculties and stir the spirit of Christians to their noblest endeavor. Peter fully realised this when he said : I think it meet, as long as I am in this tabernacle, to stir up your pure minds by way of remembrance.—II. Pet. i. 13 ; iii. 1. For even Christians may grieve the Holy Spirit (Eph. iv. 30), so that he no more speaks through them. For it is impossible for those who once tasted of the heavenly gift and were made partakers of the Holy Spirit, if they shall fall away, to renew them again.—Heb. vi. 4, 6.

But has the Holy Spirit, then, no direct office in the conversion of unbelievers ? A good Presbyterian missionary said to me on our voyage home : “ Do you mean to say, sir, that the Holy Spirit did not move upon the hearts of those 3,000 on the day of Pentecost to convict them of sin and cause them to repent ? I believe, sir, “ he continued with emphasis, “ that there can be no saving conversion until the Holy Spirit first works on the heart of the unconverted. Have you not read, sir, in John that the Holy Spirit will convict the world of sin ? ”

I replied that the full text, when read aright, would explain itself. Jesus says to His disciples (John xiv. 16, 17) : “ I will give you another Comforter, even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him.” Instead, therefore, of promising that the Holy Spirit Himself will enter into the hearts of His enemies, such as were those 3,000 wicked-handed, blood-guilty, unpardoned Jews, He distinctly states that the world—such worldly men—cannot receive, see nor know the Holy Spirit. Furthermore, God’s Word teaches that the Holy Spirit as a holy personality dwells only in holy temples. Paul, writing to the Corinthian Christians, says : “ For the temple of God is holy, which temple ye are”.—I. Cor. iii. 17. And again, “ Know ye not that your body is the temple of the Holy Spirit, which is in you which ye have of God.— I. Cor.

vi. 19. The Holy Spirit is not, then, some mysterious illumination hovering in the air, nobody knows where, keeping would-be repentant sinners in mortal dread and suspense until a sufficient amount of moanings and groanings have been exacted. For Jesus says: "The Comforter whom I will send unto you proceedeth from the Father in my name. I will send Him unto you, and He shall be in you. And when He is come, He will convict the world of sin."

Now how did the Holy Spirit, when He came on Pentecost 1900 odd years ago, convict that Jewish world of 3,000 souls of sin, of righteousness, and of judgment? Well, the Acts of the Apostles gives no uncertain record, no strange, unaccountably mysterious meaning. The Holy Spirit, as Jesus had promised, came to His own, His chosen, those whom He loved and who showed they loved Him by keeping His words. And they all began to speak the wonderful works of God. No troublous fears possessed their souls. It was otherwise with the 3,000. By this we know that the Holy Spirit had not yet entered into them, for instead of gladness and singleness of heart, as afterward, they cried out, "Men and brethren, what shall we do?"

What the record says is that previously Peter, filled with the Holy Spirit, began to speak. In other words, he began to use the Christian armor that day bestowed upon him, viz., the sword of the Spirit, which is the Word of God. And when they heard this they were pricked in their hearts. For the Word of God is quick and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.—Heb. iv. 12. When, then, they had heard the Word of God by the mouth of Spirit-filled Peter, they were convinced that all things they had done to Jesus were naked and opened unto the

eyes of him with whom they had to do, hence their repentant cry, What shall we do?

Now the Gospel, the sword of the Spirit, is the power of God unto salvation to every one who believes it. Accordingly we hear truth-guided Peter responding in the terms of Christ's great commission, Repent and be baptized every one of you in the name of Jesus Christ (that name you have so persistently despised and that person you so recently put to an ignominious death on the cross)—in that very name (for there is none other under heaven given among men whereby you must be saved)—in that name you must repent and be baptized for the remission of sins and then ye shall receive the gift of the Holy Spirit. Up to the point of that inserted "then" they did not have even the promise of the gift of the Holy Spirit, much less His already mysterious working in them for their conversion. For how could the Holy Spirit come into them while they were yet unholy temples, men of the world, enemies to Christ? They had not yet opened the door of their hearts to welcome that Jesus whom they had so wickedly crucified as an impostor of the Son of God. For the natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned. They had not yet been born of water and the Spirit.

But when they gladly received the word and were baptized, the same day the Lord added to the church such as were being saved.

When Jesus said to His disciples, Go ye into all the world and preach the Gospel, and lo, I am with you alway, He meant He would be with them in the person of the Holy Spirit. This promise is then not to others. Then how are the unconverted, all unbelievers and heathen to receive the Holy Spirit? Even as His word teaches : When a man confesses with his mouth the

Lord Jesus, believes in his heart that God has raised him from the dead, repents and is baptized in order to the remission of sins, he has God's promise that he shall receive the gift of the Holy Spirit.—Rom. x. 9, 10; Acts ii. 38. The same order is given in Ephesians i. 13: "In whom (Christ) ye also trusted, after that ye heard the word of truth, the Gospel of your salvation, in whom also after that ye believed, ye were sealed with that Holy Spirit of promise"; that is, the Holy Spirit uses the lips and tongue of the Apostle Paul to preach the Gospel of salvation, and thereby the unconverted Ephesian hears, believes and obeys Christ, and is sealed with the promised Holy Spirit.

Then, having the Holy Spirit as his guide, his voice is the voice of the Spirit so long as he yields himself freely and fully to do God's will, which is the will of Christ by whom he is sent. Not my will but thine be done, is the true position for each child of God to take. Then, as he adds to his faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love (II. Pet. i. 5-7), then can he hope to be filled with the Spirit.—Eph. v. 18. Then can he grow in grace and in the knowledge of our Lord and Savior Jesus Christ.—II. Pet. iii. 18. Then may he go on unto perfection (Heb. vi:1), reaching towards the stature of the full man in Christ Jesus our Lord.—Eph. iv. 13. Then, holding out faithful unto the end (Rev. ii. 10; Matt. xxiv. 13), may he at last fully know the only true God and Jesus Christ his Son, whom to know aright is life eternal.—John xvii. 3.

APPENDIX.

Some Friendly Criticisms Considered. Present-day Rationalists and Higher Critics Against Themselves.

I submitted the essay, "Does Nature Reveal God?" to my friend, the Professor of Bible in a prominent college. He wrote in reply: "I need not tell you that it is impossible for me to agree with it. It should at least make you suspect that there is something radically wrong in your view of the case to know that all the greatest students of history, and especially of Comparative Religion, decidedly differ from you." But before he has gone ten lines farther, he opposes himself in this manner: "Most of your essay seems to be intended to refute opinions that were never held by any competent thinker, so far as I know."

Thus, in one breath, he declares that all the great students of history, and especially those of comparative religion, differ from me, and in the next breath, that I am refuting views never held by any competent thinker. But let us be charitable. Perhaps the professor is right in dubbing writers on comparative religion as incompetent thinkers; but he has unwittingly included himself in the same category since he cannot agree with me.

Continuing, the professor writes: "To say, as Paul does, that some men without the aid of supernatural revelation have been able, from nature, history, and conscience to learn something about God, and to teach these things to others, is not to say that all men can thus learn all things about God. It is not even to say that any man can thus learn to know God in his character and work as Jehovah, or as our Father and the Father of our Lord and Savior Jesus Christ. All that has been or can be learned of God through nature,

etc., does not make any the less necessary or important the supernatural redemptive revelation of God."

The fallacy of the professor's reasoning lies in his premises. In what chapter and verse has Paul said that "some men, without the aid of supernatural revelation, have been able to learn SOME things about God?" (And, of course, they would hardly be competent to teach others that which they themselves have not learned). Paul does say that "when the Gentiles do (or practice) by nature the things of the law, they show the work of the law written in their hearts"; but the law he speaks of was a supernatural revelation. This class of Gentiles, then, are not among the professor's "some men" who, without supernatural revelation, have learned some things about God. Paul told the Athenians that him of whom they were ignorant, and whom, by their altar inscription, they confessed was unknown, he would declare unto them, and immediately declared unto them God who made heaven and earth. Those Athenians, then, are not among the professor's "some men who had learned some things about God". Paul also says of those who held down the truth in unrighteousness, that against them the wrath of God is revealed from heaven, because that which may be known of God, God showed unto them. These again cannot be the professor's "some men who, without a supernatural revelation, learned some things about God," since God Himself revealed it from heaven unto them.

Thus is taken away from the sinking professor the last straw at which he caught, and we are sorry for him, of course. But, friends, ought it not to be a warning to us not to use the language of the text-books where the Scripture is better? All this talk about "learning of God through nature, without the aid of a supernatural revelation", about "the light of nature", "the law of nature", "the God of nature", "the natural

law", "the natural revelation of God", etc., is language wholly foreign to the Bible. Inspired men do not write in this style. Nature does not reveal God; nature gives no revelation. Holy men moved by the Holy Spirit, and God's Son have spoken God's Word. No Scripture ever came by will of man, much less by chance of nature. The works of creation and the bounty of providence are God's witnesses to His spoken Word, and God's Word is truth. The man of God sees all God's glory in nature; but the natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned—I. Cor. ii. 14. The things which are revealed, belong unto us and to our children forever, but the secret things belong unto God.—Dent. xxix. 29.

Matthew Henry's Commentary says: "The Gentiles have the light of nature, and by this they shall be judged. The light of nature taught obedience to parents, forbade murder, stealing, lying etc." On the contrary, I think it will be found that the heathen are in all stages of forgetfulness of these, God's commands. Some steal without apparently realizing that it is wrong,—only if caught. Cannibals seem to have no conscientious scruples against murder. Lying is practiced naturally alike by the uncivilized Cretan and the most highly civilized Confucianist, for neither has any idea of the truth as it is in Christ Jesus.

It is doubtful if all the obedience they render to God's law in honoring parents will avail them anything, because it is not done in the fear of the Lord. The great sage, Confucius, teaches "that parents when alive, should be served according to propriety: and that when dead, they should be sacrificed to according to propriety." Now this sacrifice consists in burning incense before the tablet in the ancestral hall, spreading on a table before the altar viands for the departed and making prostrations and kotows to the ancestral tablet. But God

commands men not to bow down in worship to any image or likeness of any kind. His commandment is, "Thou shalt worship the Lord thy God, and Him only shalt thou serve." How can Confucianists serve God in keeping the fifth commandment, while at the same time violating the first and second? Can they honor father and mother and dishonor God at one and the same time? Has long life on the earth been promised to those who obey parents and disobey God?

No; we are to obey our parents in the Lord. If we obey them in lying and stealing, we are not honoring them in God's sight. If we keep the law of God, we must keep the whole law. For whosoever offends in one point, is guilty of all. For He that said, "Honor thy father and thy mother, also said, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them." Now if thou honor thy parents, yet if thou make a tablet of thy ancestors and bow down in worship to it, thou art become a transgressor of the law. And you are not one of those Gentiles who do by nature the things contained in the law, for you are doing the very opposite of what the law contains.

There are some men, however, even some who originally went to China as missionaries, as Dr. Gilbert Reid, who say that the Chinese do not worship their ancestors. Although he knows that they do all the things stated above before the ancestral tablet at a time when all the family or clan are assembled, yet he excuses them by saying that it is simply their way of showing respect for the dead. But, honestly, I must confess to you that when I read such statements as his, I am forcibly reminded of the man who read an account of his own death in the newspaper and remarked that

he knew it was a l—prodigious misstatement as soon as he saw it.

Paul does not say that the Gentiles will be judged by the light of nature or the law of nature; but he does explicitly teach that “as many as have sinned without law, shall perish without law; and as many as have sinned in the law, shall be judged by the law.” When they are without law, they are not even a law unto themselves. All Gentiles were without the law of Moses for unto the Jews were committed the oracles of God; salvation is of the Jews. Salvation is not a thing to be reached by any one who might vaguely desire it of a God of mercy, but something that had been revealed, prepared, deposited with a particular people, and must be sought in connection with, and as issuing from, them; and that people the Jews. For not the hearers of the law are just before God, but the doers of the law shall be justified: in the day when God shall judge the secrets of men by Jesus Christ according to His Gospel. For we shall all stand before the judgment seat of Christ and every knee shall bow and every tongue confess.—Rom. xiv. 10-11. That every man may receive the things done in the body, according to that he hath done, whether it be good or bad—II. Cor. v. 10. And John in his vision on Patmos says: “And I saw the dead, small and great, which were written in the books. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works.—Rev. xx. 13.

A UNITARIAN CRITIC.

This friend, by birth a Quaker, has now become a liberal thinker. He attended a session of the Congress of Religions, which is a child of the Parliament of Religions held at Chicago in 1893. He says they call it the

religion of humanity. He is a great admirer of Dr. Barrows, who was President of the Parliament of Religions; so he went to hear him lecture on the result of his investigations as a representative of the chair of theology in Chicago University, of a several months' trip in the Far East—in India, China and Japan.

Dr. Barrows thought that "missionaries were erring in part, in going to the old mother religions of the world, that hold and have held as old among them before Christianity was born, many of the most inspiring teachings which have come to us through Christianity and addressing ourselves to them as though they were all wrong, and we had the keys to heaven and happiness: that they must abandon, as absurdly untrue, their religion that has been a stay and buckler to myriads of millions during the hoary years of the past." Dr. Barrows spoke of the "unity of all religion under the one universal fact of God and humanity; that we all come in a more or less spiritual way in search of the truth; that it is absurd for Christianity to claim that God suddenly revealed himself to a chosen handful, and that he has not been in all ages leading the race to a higher and more spiritual conception of himself." Dr. Barrows said we should "teach them that our religious views are a fulfillment of a higher ideal and not a displacement of a totally worthless one; that the message of the missionary should not include occidental peculiarities and minor dogmas, but should be a message of love and life, remolding, purifying, and elevating their more traditional worship."

When I finished reading these sayings, I had a vision. I saw in my vision that one country in all the wide, wide world that has not yet permitted the missionary of Christ to set foot within its boundaries. Oh, thou mountain encased Thibet! Thou that waylayest and killest those that are sent unto thee, how often would Christ have gathered thy children together, even as a hen gathereth

her chickens under her wings; and ye would not.—Matt xxiii. 37. But hope dawns again on thy snow-capped hills. I see the great professor, Dr. Barrows, starting for the Orient; his great heart overflowing with love and life for you. He will give you a message that will remold, purify and elevate your more traditional worship. See, he has reached the shores of Sinim; he is going up to you. No, he passes by. He is on his way to India; he will go up by a shorter route. No, he again passes by on the other side. Hope deferred maketh the heart sick. Oh, that vision! How it comes to me again and again.

In all his travels in the Far East, the learned doctor did not once go up to fellowship with the Dalai Llama and the other good priests of the Buddhists "who hold and have held as old among them before Christianity was born, many of the most inspiring teachings which have come to us through Christianity." He did not once set foot on those uplands where God has been in all ages leading the race to a higher and more spiritual conception of Himself. In all his painstaking investigations, Dr. Barrows did not so much as pass one friendly word with them about the religion which has been a stay and buckler to myriads of millions during the hoary years of the past. He confined himself and his investigations for the benefit of the chair of theology in the Chicago University strictly, and shall I say, selfishly, to the places and peoples whom the missionaries of the cross of Christ had, through long years of toil and suffering, prepared for his coming in peace. It was further his good fortune to go at a time when every engine which propelled him over the seas was the invention of a Christian land; and at a time when, whether on sea or land, he never got outside the protection of the flag of that country whose laws are based on the law of God and the Gospel of Christ. It is true that from the coast it is a long way up to Thibet, but spending so many months as the learned

doctor did in his investigations, it is a little wee bit surprising that he did not write even a letter of greeting to those people who are so closely united to him under the one universal fact of God and humanity, nor make of them a single inquiry in regard to their mother religion of the world. He with the keenest of insight, supplied by an abundance of worldly wisdom, carefully observed the proprieties and did not rashly rush into that sacred country without an invitation. The husband of Dr. Susie J. Rijnhart had tried that plan, and never returned to tell the tale.

It is very becoming and appropriate in Dr. Barrows, therefore, after having enjoyed the privilege of extended investigations made possible by the missionaries, to reward them with a plentiful supply of advice, as "Do not teach them occidental peculiarities and minor dogmas; do not address them as though they were all wrong; do not tell them that they must abandon their religion as absurdly untrue; do not claim that God suddenly revealed Himself to a chosen handful"; and many other like helpful words of encouragement to his pioneers and benefactors. It perhaps did not occur to Dr. Barrow's mind, so absorbed with higher ideals and much higher criticism, that the most obscure missionary in Japan, China or India might possess more real knowledge of those people—their customs, literature, and religion—than the learned professor even after all his globe-trotting. How could it, when he went with his mind already prejudiced (unconsciously, of course) with the higher critical theory of the unity of all religion; and he could, at best, only make a superficial examination of the people and their ways as compared to the missionaries who have lived years among them, learned their language and come to know them in their daily walk and life? To leisurely read at a safe distance some wise sayings culled from the ancient sages of those

people, and then write glowing accounts of their virtue, sincere devotion to their gods, worshipful veneration for their ancestors, etc., is one thing; but it is quite another thing to have to deal with them in their every-day deceit, witness their superstitious worship of imaginary devils. heartless killing of girl babies. and licentious life with concubines, all the while patiently exhorting them to turn from these vain and vile things to the living God.

But in the end of the vision, I saw the good Samaritan, as he journeyed, come to these brigand-plundered, priest-ridden, Satan-bound, sin-sick Buddhists lost in the mountains of Thibet; and when he saw them stripped of the Word of God. wounded and left half-dead by those who turned the truth of God into a lie, he had compassion on them, and went to them, and bound up their Buddhistic wounds, pouring in the oil of God's kindness and wine of His love. and set them in his own carriage, and brought them to a Christian home, and cared for them by the Christian church. Which now, thinkest thou. was neighbor unto the lost Thibetans that fell among Buddhistic thieves? He that showed mercy on them? Jesus says: Go ye and do likewise.— Luke x. 37.

A MISSIONARY CRITIC.

A friend in the China Inland Mission, to whom I submitted the essay, Does Nature Reveal God? wrote in reply: "The information you give about the deaf mutes is quite new to me. Supposing that they had a knowledge of right and wrong (see Romans ii. 15) was there any fear or dread to them in the doing of wrong? If so, dread of what? Again, there is what is called the 'religious instinct', common to our race which many authorities who are true to the Word of God now hold as a fact beyond dispute. Dr. John G. Paton in

his autobiography, tells us that the cannibals in the New Hebrides had a belief in something higher than themselves to which they rendered worship. He also found the same thing (the worship of a stone) among the natives of Australia, who are even a degree lower than the islanders. If this religious instinct be granted, it must have been implanted (along with the conscience) by our all-good and all-wise Creator."

In reply to my friend, I gave some more instances of deaf mutes and said: These cases fully answer your question as to uninstructed deaf mutes having any fear or dread in the doing of wrong. They have none. And so the bottom falls out of the "religious instinct" hypothesis. One of the cases cited in the essay I sent you proves that the idea of God is not innate in the human mind, and that the nature of man does not even prompt him to seek this knowledge. Thus far, you see, we are on the solid ground of fact. Therefore, Berean-like, we ought to search the Scriptures to see if these things which "the many authorities" you speak of affirm are so.

Referring to Romans ii. 14-15, let us inquire who are these Gentiles who do by nature the things contained in the law. Are all Gentiles included, or only a part? If only a part, can we ascertain what part? You cite Dr. John G. Paton's autobiography, which mentions the natives of Australia as worshipping a stone. (And let me add by way of parenthesis, how, in adoring a stone, they are worshipping something higher than themselves, is not yet quite clear to me). But you see at once that these do the very things not contained in the law. See first and second commandments. Is it not evident that by this "religious instinct" theory, our text-books have been (perhaps innocently) misleading us?

Notice that the Apostle Paul refers alone to the Gentiles who do by nature the things of the law. "These,"

he emphatically states so as not to be misunderstood, "show the work of the law written in their hearts." As to the other Gentiles, he does not speak. He throws over them the mantle of oblivion.

Unfortunately for most writers on natural theology, they prove their hypothesis by citing the very Gentiles—cannibals, savages, and others even lower in degradation and superstitious rebellion against God which Paul distinctly excludes from Romans ii. 14. Is it not a slander on the character of God to say that he has implanted in man a "religious instinct" to worship a stone? Or something higher than himself, no matter what? When He plainly commands, Thou shalt have no other gods before Me? Does God command man not to make an image or likeness of any kind and bow down in worship to it, and then endow him with a nature that makes him do the direct opposite and the man cannot help himself? No; let God be true if every man a liar. God made man upright, but he has sought out many inventions. Let no man say, when he is tempted to do wrong, that he is tempted of God (James i. 14), for God tempteth no man. But every man is tempted when he is drawn away of his own lust and enticed. But God is faithful, who will with the temptation make a way of escape.—I. Cor. x. 13. I, for one, cannot charge upon God that He is teaching, even dimly through nature, any man to violate His own commandments, especially the very first one. If two-thirds of the human race are to-day bowing down to wood and stone, the fault must be man's, not God's.

Romans ii. 14 implies that the Gentiles, as a class, were not doing the things of the law. As they did not, in times past, like to retain God in their knowledge, God gave them up and suffered them to walk in their own ways. One would not naturally look among them, therefore, to find the doers of the law. And if a Gentile

should do by nature the things of the law, he would be a marked exception to the rule. In other words, if one of the uncircumcision which is by nature, should fulfill the law, he would be such a noted example of faith in God as to surpass even the most devout Israelite,—greater even than the most faithful of the circumcision. Such cases Jesus Himself found in the Roman centurion and Syro-Phœnician woman, and Peter in Cornelius.

But none like these have ever been found among the heathen, pagan, savage or other Gentiles who had long since forgotten the truth of God once possessed by their ancestors. Paul, in all his travels, makes mention of no Gentile who was doing the things of the law when he found him. He told the people of Lystra to turn from their vanities unto the living God. He called upon the Athenians to repent. He wrote to the Corinthians that they were formerly Gentiles carried away unto dumb idols; and to the Thessalonians that they had turned from idols to serve the true God.—I. Thess. i. 9. He reminded the Ephesians that, in times past, they were Gentiles in the flesh, having no hope and without God in the world; that they then walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; and were by nature the children of wrath, even as others.—Eph. ii. 2, 3.

And the early missionaries into Gaul, Britain, Germany and Scandinavia mention no case among those peoples who were doing the things of the law before the word of the Gospel reached them. And the history of the last century movement for the evangelization of the whole world records no Patagonian, no Hottentot, no Indian, no bushman, no cannibal or other heathen Gentile who, before hearing the Gospel by their preaching or other agency, was doing the things contained in the law. Not only did the Gospel not find, but it had to create a desire for the truth and the doing of these things.

And so it is to-day. Wherever the missionary of the cross goes to a heathen people, he finds them not doing the things of the law of God. It is true none have been found (so history) without some form of worship; but that worship, without exception, has been the not-doing the very first thing the law commands to be done, viz., Thou shalt have no other gods before Me.

Now it is only said of those Gentiles who do the things of the law that they show the work of the law written in their hearts. Just as the sin of Judah (see Jer xvii. 1), written with a pen of iron and the point of a diamond, is graven upon the table of their hearts so the doing of the things of the law by the Gentiles is shown to be written in their hearts. Contrarywise, it follows that the Gentiles who do not do the things contained in the law do not show the work of the law written in their hearts. All the things the Gentiles did, whether of the law or not of the law, were done by nature and not by commandment, for the commandments were given unto the Jews. But by nature a Gentile might do good as well as evil. His nature might prompt him to do what he heard was right, as it had before prompted him to do the wrong. And if he should thus do the things of the law, he would but be doing his duty, and must say to the Lord, I am an unprofitable servant. For by the works of the law shall no man be justified. For by grace are ye saved through faith; and that not of yourselves; it is the gift of God, not of works, lest any man should boast.—Eph. ii. 7-9. Not by works of righteousness which we have done, but by his mercy we are being saved.

In every nation, he that feareth God and worketh righteousness is acceptable to God. But when the Gentiles do not fear God, what then? When the people of Lystra made preparations of sacrifice to Paul and Barnabas, were they fearing God and working righteous-

ness, or provoking God to wrath? Fear God and keep His commandments, says the Preacher, for this is the whole duty of man.—Eccle. xii. 13. And by the fear of the Lord, men depart from evil.—Prov. xvi. 6. One of God's commandments is, Thou shalt have no other gods before Me. The people of Lystra, then, who would sacrifice to Paul and Barnabas, had not the fear of the Lord before their eyes. These, then, are not the kind of Gentiles who do by nature the things of the law; and hence are not the ones acceptable to God. For had they known God, they would have known that such sacrifice was highly displeasing to Him; more than that, they would have known that it was what God, in the law had commanded men not to do. The Athenians who worshipped at the unknown-god altar, had they feared God, would have been afraid to give to this altar the honor and worship due to God only.

The lives that the heathen are living under the teaching of their ancient sages, if men would go and see for themselves, or carefully read the statements of those who have gone, should at least make them pause and reflect. Are those heathen really doing the things of God's law, whether by nature or in any other way? Writers on comparative religion, and those who love the beautiful sayings of heathen philosophers, have superficially examined the subject and too hastily drawn their conclusion. Jesus says: If ye love them that love you, what reward have ye? If the heathen honor their parents and dishonor God, what reward have they? Men must honor God more than they honor parents. He that loveth not the Heavenly Father more than the earthly parent, cannot be the disciple of God's Son. Whosoever shall give you a cup of cold water in Christ's name, because you belong to Christ, shall not lose his reward. But if he give a cup of water in some one else's name, what then? In God's sight, what reward has he? If a

thousand cups were given to a thousand soldiers dying with thirst in the name of Jupiter, or Zeus, or Baal, or Moloch, or Buddha, would it have any reward from God whom it dishonored?

Doing by nature does not necessarily mean “doing by ignorance”. A Gentile must needs exercise his highest faculties in turning from his former environment to do the things of the law. His reason must come into play. Here, then, we see a Gentile reasoning whether he will do the things of the law, and finally deciding to do them. In this way the work of the law is written in his heart. The fact that he does the law by his own reasoning and not by commandment of another, shows that the law upon which he reasons has first been presented to his consciousness. If he were an untaught heathen, or in any other way a Gentile ignorant of the law, could he reason thereon and decide to do it? How could he reason on that of which he was ignorant?

Men do a great many things by nature intelligently. The uncircumcision which is by nature, if it fulfilled the law, judged the Jews who violated the law. This implies that these particular Gentiles fulfilled the law intelligently. The first and great commandment is, Thou shalt love the Lord with all thy heart, and with all thy soul and with all thy mind. This means to serve the Lord with the man's utmost zeal and highest intelligence. And the man who does that, knows what he is doing, and would willingly lay down his life for the object of his devotion.

The one God some Greeks thought out.

My friend, the learned Professor, writes in a second letter thus: "A few Greeks came to the conclusion that there was one God who ruled the world. When such persons speak of gods, they use the word about as we should 'angels' or 'spirits.' The inferior gods (angels), as well as men and nature, are all under the one Supreme God, whether He be called Zeus or left nameless. So Aeschylus, Plato and some others thought."

The professor must have been hard pressed, or he would never have retreated to this last ditch. But this "one God", or "one Supreme God, whether Zeus or nameless", will not help him out.

Who was this "one God"? One which the Greeks came to the conclusion of, of course. Now God who made heaven and earth and rules the universe, is one Being; what the Greeks came to the conclusion of may be something quite different.

This ostrich attempt to hide the head under the sand of a general term will not avail. We propose to examine what these some Greeks have said about their one Supreme God. Cleanthes, the Stoic (B. C. 260), says:

"Greatest of the gods, with many names, ever-ruling and ruling all things! Zeus, origin of nature governing the universe by law, all hail! . . . For nothing can be better for gods or men than to adore with perpetual hymns the law common to all." T. G. R. 285.

In what way does this Zeus differ from the other gods mentioned? Is greater power his only distinction? Does he but rule among the gods as an emperor (often a weaker man than one of his subjects) rules over his

empire? If so, this is not God who created man and said: "I am the Lord thy God, and beside me there is none other. I am that I am, and not what some Greeks may, in their foolish wisdom conclude that I am. When they in their wisdom knew me not, I was pleased by the foolishness of Paul's preaching to have mercy on those who believed."

Manipulating this general term "The Supreme", so that a present-day meaning which an audience may have in mind, is taken advantage of to cover up the meaning the same general term had to the ancients, will be allowed to deceive no longer, for we propose to remove the mask. Is this one God of Cleanthes Jehovah? Is the one Supreme God of Plato the God of Genesis? Christians have but one God. Paul says: There is none other God but one. One God made all; in Him all consist; He is all in all.

The point to be settled is: Is Zeus God or a counterfeit? As Elijah said, in proposing a sign to determine the true God: If the Lord be God, follow Him; but if Baal, then follow him. This covering up the issue in a general term that may mean anything, as different men in different ages put different contents into it, shall not obscure any longer. Like Elijah, we propose the test, Who is this Zeus? this one "Supreme God?" What are His attributes and actions, His own worshippers being historians?

They tell us that his father was Kronos and his mother Rhea, sister of Kronos. And who was Kronos? The offspring of Gaia, his mother, from her inter-marriage with her own son Uranos.

Then this is the kind of god that my learned friend confidently assures us that a few Greeks came to the conclusion was the one God who ruled the world. But we are not yet through with the description of him written by themselves.

Zeus was one of a family of six, five of whom are included in the twelve gods of the Olympic pantheon, along with their cousins, the six children of Zeus himself, and Aphrodite, the daughter of Uranos by his own daughter Ocean.

As a family, these twelve gods live together on Olympus, feasting, talking, making love, making war, deceiving each other, angry and then reconciled. In the *Iliad* we see them at their feast, with Vulcan handing each the cup, pouring out nectar for them all. But when the sun sets, they retire each one to his own house, which renowned Vulcan, lame of both legs, built. Olympian Zeus goes to his couch and lays down to rest beside white-armed Here. Sometimes they fight together, or fight with mortals. Thus purely human were these gods; spending the summer day in feasting beneath the open sky, going home at sundown to sleep like a parcel of great boys and girls. Jupiter complains to Thetis that Juno is scolding him always. He hung his wife up in mid-heaven with anvils tied to her heels, and when Vulcan untied them, he was pitched from Olympus down into the island of Lemnos, whence came his lameness. Thus a rude and brutal head of a household was the poetic Zeus. Eminently human is the picture of the sleep of Jupiter and Juno imparadised in each other's arms, while the divine earth produced beneath them a bed of flowers, softly lifting them from the ground.

And this is the one Supreme God called Zeus or nameless which Aeschylus, Plato and some others thought out. Verily the mountain hath labored and brought forth a mole! In what way does this Zeus differ from the eleven other gods of the Olympian pantheon? Are not the characteristics common to any two or more of them, common to all? Are not all of them equally gods? Are not all of these gods alike imaginary higher beings? And what is this, if not polytheism? Is Zeus a god and

the other eleven only angels, as the professor in desperation asserts? Do these eleven angels make war? So does Zeus. Do they deceive? So does Zeus. Do they get angry and fight one another or mortals? So does Zeus. In what way do these, the professor's angels, differ from the one Supreme God when they all go home to sleep, Zeus included, like a parcel of great boys and girls?

No, it looks as if this, the last apology of the professor for the heathen, was worse than the first. It does actually appear ridiculous, but we must not laugh. The wisdom of this world is foolishness with God. He that sitteth in the heavens, shall laugh. The Lord shall have them in derision. Serve the Lord with fear and rejoice with trembling. Be wise now, therefore, oh ye kings; be instructed ye judges of the earth. Ask of me and I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possessions.

KIND WORDS.

“I have received from Charles B. Titus, of Harper, Kan., a pamphlet of eighty-two pages, bearing the title, ‘The Greatest Work in the World; or, The Mission of Christ’s Disciples’. The subject is treated in three parts: Part First, ‘How God Has Spoken to Man’; Part Second, ‘How God Has Not Spoken to Man’, or ‘A Rebuttal of the Claims of Natural Theology’; Part Third, ‘How God’s Word is Made Manifest Through Preaching.’

To myself, and I think to the majority of those who will read this booklet, Part Second appears the most striking and original. It is especially instructive in regard to Confucianism, the prevalent religion of China. The author was for seven years a missionary in China, and is now about to return thither after a vacation in this country. He has knowledge at first hand of this boasted cult as it is understood and practiced by its devotees. He writes of it, therefore, not as an apologist, who knows it theoretically and at a distance, but as one who has been in the closest contact with it, and understands it practically. This part of the pamphlet would alone make it worthy of extensive reading; but it contains many other forcible discussions of topics that are now the subjects of thought and discussion. Such teaching as it contains is badly needed in China, where young men who have been educated in European universities, and in some universities of America, are propagating among their countrymen all the skeptical teachings which they have imbibed from Western professors. Skepticism in all of its modern forms is leavening the educated minds of China, Japan and India, as it is in Europe and America: and its sources in all are the same. It is comforting to know that in Bro. Titus our Foreign Society has a man able

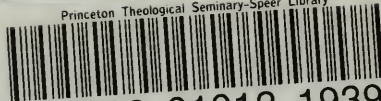
and willing to combat this destructive tendency wherever he meets it. To send as missionaries to heathen lands men favorable to this neology would be to work into the hands of men already there whose influence is more difficult to overcome than open idolatry. It is to be hoped that our C. W. B. M. will adhere to the good example in this respect set them by the Foreign Society."—J. W. McGarvey, Pres. College of the Bible, Lexington, Ky., in Biblical Criticism Department of the Christian Standard, Sept. 8, 1906.

"The Greatest Work In The World". Price in ~~paper~~ cover, ~~\$1.00~~; cloth, \$1.00. Order of the author, Wuhu, China; or Presbyterian Mission Press, *Shanghai, China*.





Princeton Theological Seminary-Speer Library



1 1012 01012 1939